Church Management

Volume XXXV Number 10

Featuring the Protestant Church Buyers' Guide Which Tells You Where to Buy Church Equipment

A PLANNING ISSUE FOR THE YEAR AHEAD

BERKELEY LIBRARY PACIFIC SCHOOL OF RELIGION

Sermon Calendar for the Year, Sunday by Sunday

Scripture Readings for the Year

Recommended Organ and Choir Music

Church Membership Statistics

Special Days of the Church Year

Handbook of Dedications

EFFECTIVE PROGRAMING

Hospital Cooperation — Clergy and Nursing Staff

How to Get News Space

Church Responsibility for Fires and Accidents

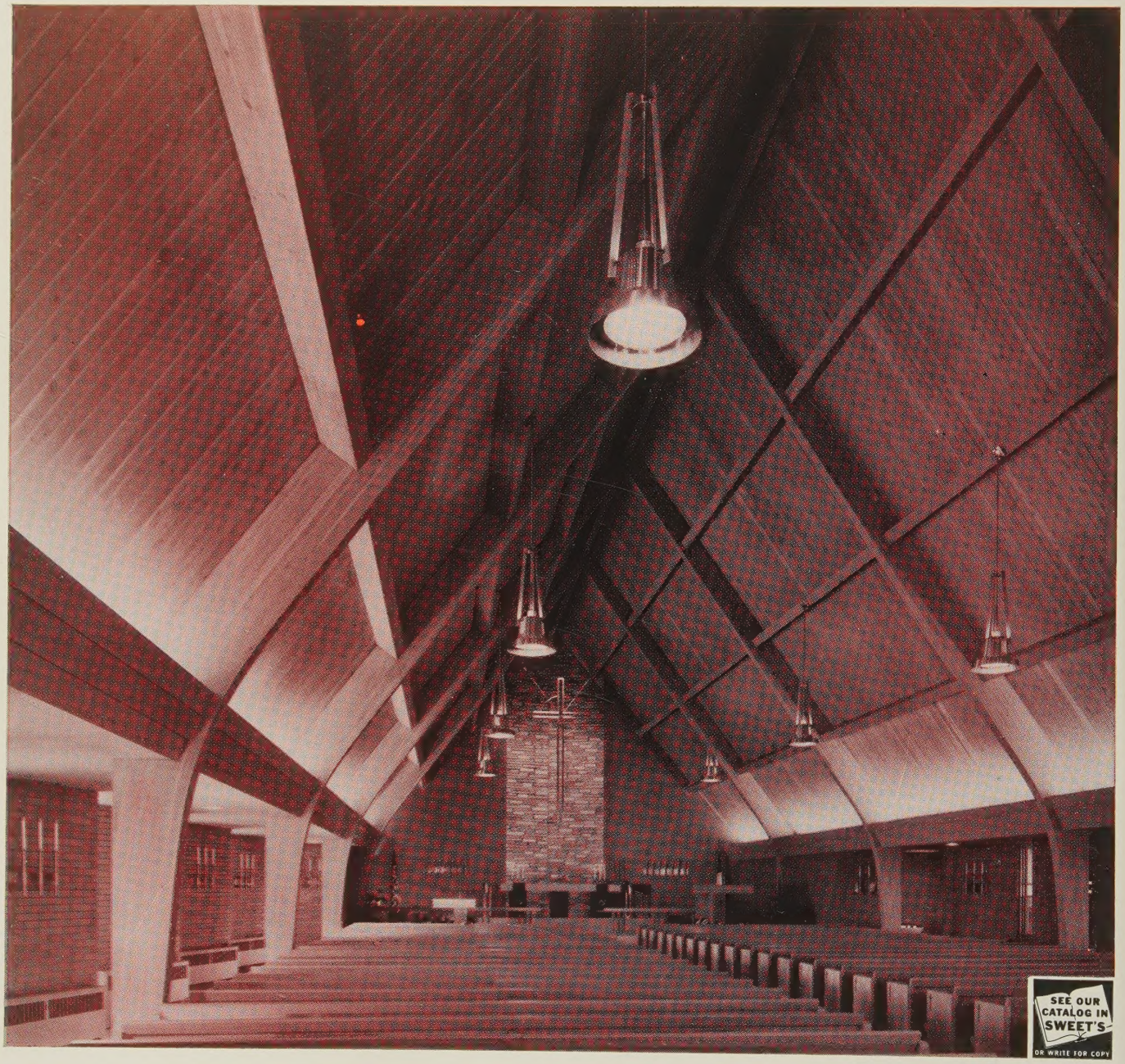
MANY OTHER FEATURES

Electronic Brains in Denominational Publishing House

Editorials—book reviews—devotional material—etc., etc,

Immanuel Lutheran Church, Des Plaines, Illinois. Architects: Charles Edward Stade and Associates M. Dolan and H. Anderson, Park Ridge, Illinois. Contractor: Stade Construction Company, Park Ridge, Illinois.

JOB DATA—*Space provided:* Nave with seating capacity of 500, plus balcony and overflow area increasing seating to 675; chancel, sacristy; two offices; coat room; multi-purpose room; meeting room, nursery, wash rooms; chair storage; boiler room. *Exterior walls:* face brick and Lannon stone. *Interior walls:* face brick. *Heating and ventilating:* hot water with two-speed ventilation in nave. *Lighting:* incandescent. *Roof:* asphalt shingles over timber decking. *Floors:* asphalt tile. *Volume:* 290,000 cubic feet. *Cost per cubic foot:* 8 cents.



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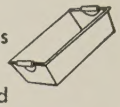

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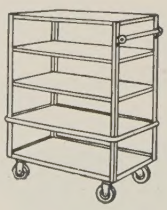

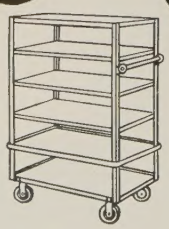

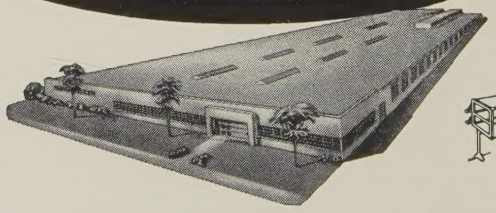

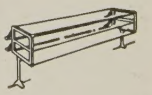

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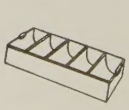

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One of twelve windows in St. Paul's Evangelical & Reformed Church, St. Paul, Minnesota.

Write for free color reproduction of this window

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You Don't Say

Syd Cooke

Minister in the Making — I hailed a passing taxi and picked up this factual item. "Like your work?" came the leading question from this inquisitive reporter as we headed uptown.

"Not particularly," came the interesting observation from a young man driving on the taxi night shift in order to work his way through a theological course in college. "Instead of steering people where they want to go I would rather steer them the way they should go."

There is no doubt that some day he will do just that!

* * *

Definition of a Minister — A royal ambassador we usually expect to function on an office boy's salary.

* * *

True Bible Story — Here is one exception to the opinion that newspaper editors are hard-boiled individuals.

"I would feel safe in wagering the lunch that there is not a Bible around here," said the minister when he called at the editorial office to check a quotation in the galley proofs of his article to appear in our Saturday edition.

"You lose," said the city editor, producing a copy from his desk drawer, "so let's go eat."

* * *

Reservation Observation — A church is possibly the only place of refuge outside of a hotel or motel in which we expect sleeping accommodations without a reservation.

* * *

Business Bad? That's Good — There may be an odd instance in which bad business is very good for a disciple of Christ.

"I'm possibly one of the very few persons who pray daily that my business volume may be bad," said a young lady in uniform who gets off our bus every morning at the downtown police public safety building. She is the Salvation Army probation officer attending daily police court sessions, to counsel and to aid wayward women.

* * *

Matter of Diet — Most ministers agree that a sinner is really a potential saint who is spiritually undernourished. If you are in this category, Christ the physician has a perfect diet sheet to offer for such a complaint.

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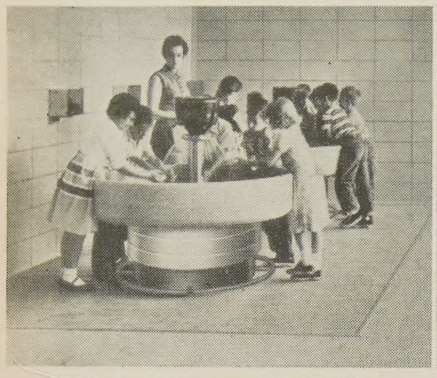

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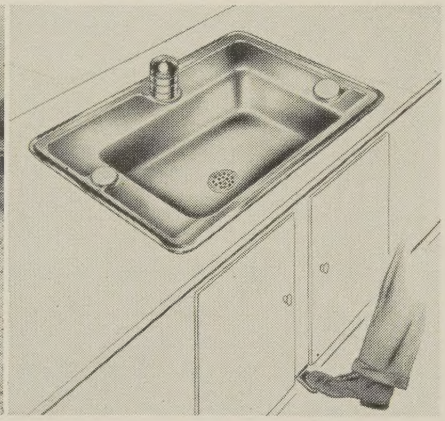

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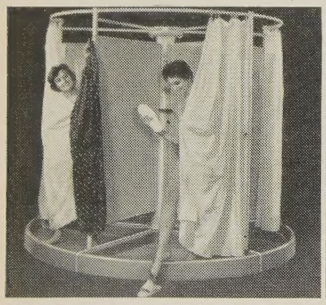

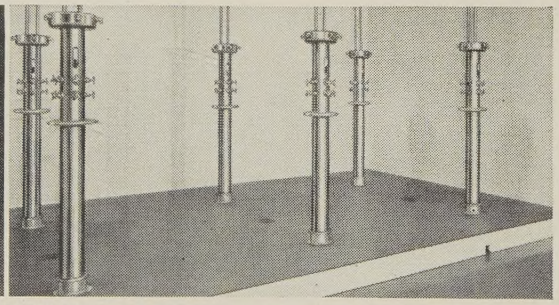

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I Drink at the Fountain

Donna Dickey Guyer*

I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. —Revelation 21:6

Every river has a wellspring, the fountainhead from which life-giving water comes to fill the river beds of the land. Where once life had been a dry river bed for me, now success flows in such a fine stream that I can follow it to an unmistakable source.

Why does a river bed run dry? One reason is that the current is diverted and no longer travels its regular course. The water left there turns stagnant and dries up. Mud hardens and blows away as dust. This is what happened to me.

Due to faulty "engineering" on my part, the current of wisdom and direction that flows from God was cut off. At the time I was in my early twenties and had started in business as a stenographer—with a college degree, it is true, but no experience. Small matter it was that I wanted another kind of career—writing. It was during the great depression. A job was a job and one had to eat. I forgot to ask God to help me do something better. The stream dwindled to a trickle.

Times grew better economically, and I found higher-paying work, as people eventually manage to do. But it was never work that stimulated ambition or excited a dream. The old fear of being out of a job haunted me, chained me to routine. Ten years later the river bed dried up. I was stranded on a clay bank gazing longingly across the fields to other rivers. Women of my age were writing, directing departments of their own, teaching, making successes of their lives. What had happened to me? Physically, mentally, creatively, I was at low ebb.

I asked the Lord what to do, and here was his answer, as clear as though he actually spoke.

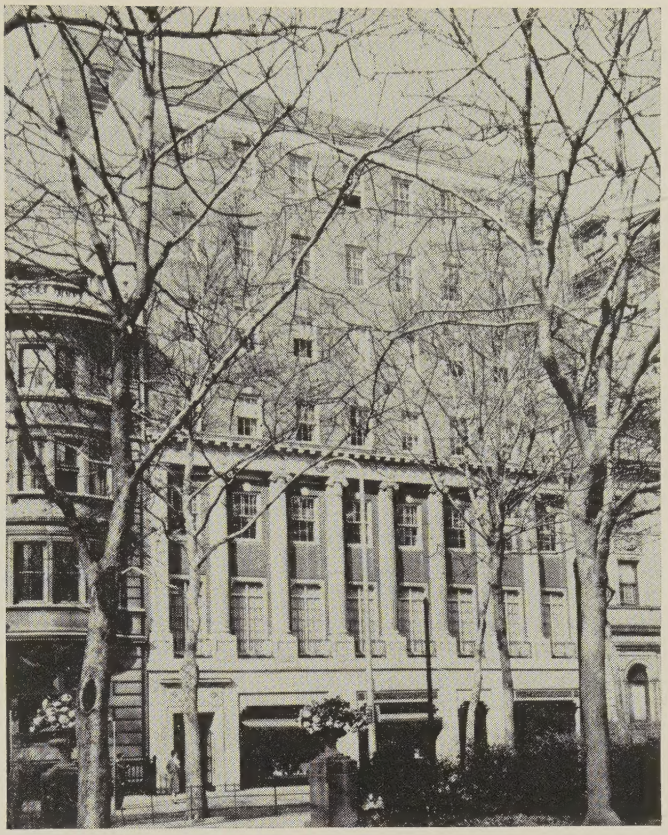
An opportunity came to work for a brilliant young woman who was a public-relations expert, and although the change did not promise immediate ad-

*Promotional and free-lance writer, Chicago, Illinois.

(turn to page 8)

1759~1959

MORE



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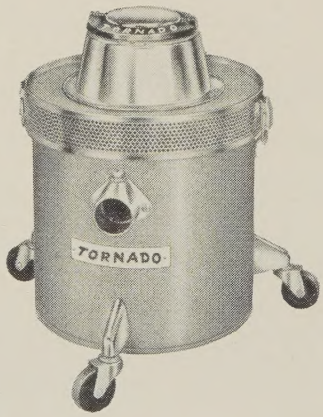

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They Say; What Say They? Let Them Say

OUR MISTAKE

Dear Sir:

We recently sent you a release on our new Catalog S as described on page 61 in the May 1959 issue of *Church Management.*

We subsequently furnished a cut of one of our items to be used in connection with this release; but in writing up your copy you referred to the item illustrated as our Spatiallite, which is incorrect.

If we had known that you wished to feature this unit, we would have sent you a correct photograph to be used in connection with your article.

The fixture shown in the illustration is a stemmed, pendant-type unit using a white Plexiglas cylinder. Our Spatiallite unit is a Gimbal-ring-type, adjustable fixture which can be used vertically or horizontally behind beams or arches for floodlighting or spotlighting.

R. A. Manning, President
R. A. Manning Company, Inc.
Sheboygan, Wisconsin

I DRINK AT THE FOUNTAIN

(continued from page 6)

vancement, I took the chance. At the same time I began to read the Bible regularly again. In my spare hours I started to write a little poetry. The markets to which I submitted it did not pay, but they did publish. In my new job the writing of publicity fillers came easily and attracted the notice of editors.

Days were busy, and part of each evening I marked a chapter of the Bible to read—and live by. I tried to let its wisdom and truth sink without question into my consciousness. Slowly I followed the river bed back to the source and began to drink at the fountain—in sips at first, then in mouthfuls, and finally in draughts. The ritual of Bible meditation became a habit, and habit grew into practice, and the stream commenced once more to flow into the dry river bed of my life.

Health and spirits improved. I began not only to publish poetry but to sell it, and articles as well. Within a year the head of the department resigned and I was awarded the job. I was writing full-time, and I looked forward to each day with interest and enthusiasm. The river was a leaping millrace.

(the end)

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Head North

Then the Lord said to me, "You have circled around these hills long enough; head north."
—Deuteronomy 2:3 (loose translation)

Moses was a smart leader. He was cautious in advance. He wanted the territory to which he was advancing well studied before he took possession. But he also knew that there was a time for survey and a time for action.

The spies had had plenty of time to see the topography of the land and to taste the fruits of the harvest. They knew the nations which controlled the area. But they were continuing to go around in circles. The voice of the Lord told Moses that it was time to turn northward; the day of action had come.

There is a wonderful lesson here for those who serve on building committees. The wise ones do not trust the man who waves his hands and cries, "Let us go," without knowing just where the road may take those who follow. There is a time for serious study. Any church that is moving needs to understand from what it is moving and to what it is going.

It is easy to keep circling around hills and forget that the end is not in making circles but in moving forward. We appreciate the statement of one committeeman who said that he preferred to serve on the long-range committee because it never reaches the place where it has to consider finances or construction. There are too many Christians who, like this man, prefer the circulatory progression rather than turning north and making progress.

Our good friend John Bruere, minister of Calvary Presbyterian Church, Cleveland, tells of a dream which describes human nature. He saw a group of pilgrims moving along a well paved highway. A fork appeared in the road ahead. One sign pointed to the right. It read: "This road leads to heaven." The second sign directed the traveler to the left. This sign said: "This road leads to the committee room where we will discuss heaven."

For every person who took the path to heaven, ten took the path to the committee meeting. They may have died in the committee meeting, but you can't say that they were not faithful to the end.

"The First Chinese Dutch Reformed Church"

We do not know that there is such a church. Dan Bradley, a distinguished clergyman of Cleveland, Ohio, a generation ago, used to employ the term to emphasize how silly many of the titles of local churches and denominations are. If he were alive today, he would get a kick out of the manufacturing of new names as mergers take place.

In the first place, the titles of church organizations are altogether too long for the average person to grasp. "The National Council of the Churches of Christ in the United States of America" is certainly definitive. But it is quite a mouthful, and one that the tired typist resists at the closing hours of the day. A generation ago a union of two groups, one Evangelical and one Reformed, brought about the "Evangelical and Reformed Church." Now that the merger with the Congregational Christian Churches is in progress, another change must be made. The new title is "United Church of Christ." That seems compact and simple, but it appears that the publicized name of the local church will add to the "United Church of Christ" the name of the particular group from which it comes. So the title becomes complicated. It might be "First Evangelical and Reformed Church (United Church of Christ)" or "United Church of Christ (Evangelical and Reformed)."

The "Presbyterian Church in the United States of America" joined with the "United Presbyterian Church of North America." Now it becomes "The United Presbyterian Church in the United States of America." They didn't do so bad. But the title would have been stronger with the word "United" left out. "Presbyterian" is the strong word. It is the definite word. "United" merely indicates that at one time there was a division.

Another title which is very confusing is that of the "Disciples of Christ." The official title of the convention is the "International Convention of the Disciples of Christ." The yearbook is listed as *Year Book of the Disciples of Christ (Christian Churches)*. Most of the local churches I see have the term "Christian

Church" at the entrances.

Let's take some of the longer and stranger names found in the *Yearbook of American Churches.*

"National Baptist Evangelical Life and Soul Saving Assembly of the U.S.A."
"Two-Seed-In-The-Spirit Predestinarian Baptists"
"Church of Our Lord Jesus Christ of the Apostolic Faith, Inc."
"Apostolic Overcoming Holy Church of God"
"The Church of God and Saints of Christ"
"Triumph the Church and Kingdom of God in Christ"

There are others. I do not like to seem to be ridiculing these names. What I am trying to point out is that church organizations use too many words in the titles. It is poor publicity; many words confuse. But for the prize of all time I take one more name.

"House of God, Which Is the Church of the Living God, the Pillar and Ground of the Truth, Inc."

That sounds rather complete. Yet a splinter from this church started up a denomination of its own. It went a step farther.

"House of God, Which Is the Church of the Living God, the Pillar and Groundwork and Truth, Without Controversy"

Whom the State Subsidizes the State Controls

Are you among those who look with disfavor at the constant encroachment of the state into the affairs of its citizens, commercially and personally? The regimentation of state socialism goes steadily on in our land, as it has been doing in others. The federal government now has almost complete control over agriculture. It tells when and how much to plant, when and how much to harvest, and the selling price of the products. It knows the income of each individual and each business. Business ethics have been replaced by state regulations which at times seem to have little moral principle and little common sense.

A few farmers have rebelled. They have sought happier planting grounds. Their investigations have disclosed only that the plights of other lands are as bad or worse than ours.

There has recently been uncovered a statement by the late Supreme Court Justice Robert H. Jackson which states a principle that is meaningful. In a single sentence he says, "It is hardly lack of due process for the government to regulate that which it subsidizes." If we plead for state or federal subsidies, we should anticipate that control will follow.

Churches have been pretty well protected by the tradition of separation of church from state. Of course, the principle is breaking down. The main reason for this is that churches of all faiths have been seeking government subsidies. Military units have been the financial salvation of many Protestant colleges. Most churches seek subsidization through tax and postage exemptions. But compared with the proposal of federal subsidies for private schools, this is not too offensive.

Just why should churches worry about this situation? I think that there are two reasons. The first one is that the heritage of our religious thinking elevates the worth of the individual. Socialistic regimentation lowers it. Our Protestant culture, aided a great deal by the heritage of Judaism, has thrived on the theory that the best civilization is that which recognizes the free man whether he be rich or poor, unknown or famous. If America loses that spirit, she will hardly be the land conceived in liberty and dedicated to the proposition that all men are created free and equal. She will have forgotten the Bill of Rights amendment to our Constitution.

The second reason is that churches are not invulnerable to the state encroachments of today and tomorrow. I do not believe that the statesmen of today have any plans to take over the church. Most of their benefactions are friendly gestures to religious bodies which they feel need help. But too much help can place the churches in a position of handmaid of the state, which can weaken the power of the religious body. Many of us have been disturbed by treaties made by our own government in which moral considerations are ignored as agreements are reached and subsidies are provided for military defense. How could the Protestant churches be a party to the agreements with Franco, the Spanish dictator, without compromising their conscience?

High as is the quality of American statesmanship, there are but few men vocal in the affairs of the various legislatures, state and federal, who really know how serious a thing it is to sponsor or subsidize one religion over another, or to subsidize any one of them.

Alice In Wonderland

"THE TIME HAS COME," THE WALRUS SAID,
"TO TALK OF MANY THINGS,
OF SHIPS AND SHOES AND SEALING WAX,
OF CABBAGES AND KINGS."

Alice In Geneva

"THE TIME HAS COME," THE WALRUS SAID,
"TO TALK OF MANY THINGS,
OF OIL AND GOLD AND ATOM BOMBS,
OF BUFFER STATES AND KINGS."

Attractive narthex of Foursquare Church, Vancouver, Washington, showing two SelecTemp heating units on left wall. Says Pastor H. T. Wood, "We are able to heat any section of the church or Sunday school without heating the entire building. We can raise the temperature to a comfortable level in a few minutes."

No other heating system can meet these special church needs

Think what all of these advantages would mean in your own church:

Heat only needed rooms. Mid-week activities often require but one or two rooms. No need to heat the entire church.

Heat any room to any desired level. Each room has its own thermostat. For example, you may want the nursery a few degrees warmer than other rooms.

Crowded rooms do not overheat. SelecTemp heating units automatically reduce heat output to compensate for warmth generated by occupants.

Heating units are small. They are recessed in the walls, require no floor space. A unit 18 inches square provides as much heat as a large steam radiator.

Large space evenly heated. Each heating unit responds to the needs of its own area, keeping temperature automatically balanced in all parts of the sanctuary.

Saves money. Costs no more than conventional systems that lack room-by-room control. Operating costs are much lower.

SelecTemp combines steam and warm air. Heat source is low pressure boiler. Steam is received by room units through small copper tubing concealed in walls and floors. Units warm, filter and force-circulate the air. A thermostat in each unit regulates both the temperature and volume of the air according to room needs. Fans and thermostats are non-electric—no wiring required. Easily installed in new or existing buildings. Conventional steam plants can be quickly converted to SelecTemp heating.

Send for full information on the revolutionary SelecTemp heating system.

IRON FIREMAN®
SelecTemp® HEATING

Every room a separate heating zone

IRON FIREMAN MANUFACTURING COMPANY
3188 West 106th Street, Cleveland 11, Ohio
(In Canada, write to 80 Ward Street, Toronto, Ontario)

☐ Send literature on Iron Fireman SelecTemp heating.
☐ Arrange for brief demonstration of SelecTemp room unit, in actual operation in our office.

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Address.....
City..... Zone..... State .....

Where We Are Needed

Frank H. Ballard*

Come over into Macedonia, and help us.—Acts 16:9

There are people who, largely because they have been badly taught, squirm if they are asked to read the account of the missionary journeys of St. Paul. They get an unconscious reminder of school days when they were expected to memorize it all and when they received marks for unimaginative answers. My own schooling was not all it should have been, but I am glad to say that I have no reactions like that. It has always seemed to me to be one of the most romantic stories in the world, in spite of the fact that I have gone over it all times without number. How it began in Antioch, developed under the leadership of Barnabas and Paul, the thrilling experiences on the way—these were things not only to read about but to speculate upon, and even add to. Why they went on and on in the face of constant opposition and much persecution, where they hoped to get, and what it all meant—these were questions that excited my young mind, and excite me still now that I am old. So much is told, yet there are so many holes in the narrative that if it were my duty to teach in school or college, I'm sure the time would be too short and we should all be painfully surprised when the bell rang and we were called to another class.

Therefore, I was not in the least amazed to find myself spending considerable time on this sixteenth chapter of Acts. I wanted to know who the man from Macedonia was and what was the condition of the country that made his appeal so irresistible to the apostle. I wanted to know what it was that made Paul turn aside from other possibilities and accept the invitation without any conditions being made—for, notice this, nothing is said about the backing he would get or the concerts he would make. I would not like you to think me critical of our modern ways, but if most of us ministers were asked to start a new piece of work elsewhere, we should inquire what support we should get. Should we have experienced assistants and material backing? And, should the enterprise be less successful than everyone hoped, should we find other doors opening for us on our return? I repeat, I am not condemning these questions which are quite natural in days when everything is insured, but they do show us that we have moved a very long way from the times when this narrative was written, for I can find no suggestion of that sort here. I find a call that seemed to come in a strange way and which was immediately accepted as a challenge. There was no long debate about "shall we go or not?" but an immediate response, for "the Lord has called us for to preach the gospel unto them."

Perhaps it wasn't so great an adventure after all. For one thing, Paul and his friends knew that however great the need they were to meet, they would not meet it alone. Where we put human success and carefully thought out insurances and other decrees, Paul always put the power of the Holy Spirit. I have sometimes wondered exactly what he meant when in enumerating the officers of the church he inserted the little word "helps." It is a little word, but a tremendous idea. In writing about the unity of the church, which was quite obvious to him, he mentions the place and service of people like apostles and prophets and teachers—all of them to be honored and respected for Christ's sake; then he seems to me to step from individuals with names to qualities —to people, whatever their position in the church, who were "helps." They might be leaders or the people who were led. They might be full of the Holy Spirit or using their own wits to the utmost extent. They might be greatly or indifferently equipped. But they were "helps," whatever office they held. Partly because he was sure of such ministry, Paul was able to venture on to new paths unafraid. Don't you think we might have more courage to face the troubles of this present world—troubles that beset us all, whoever or whatever we are—if we trusted less in carefully thought out devices and stratagems and more in the ministry of helpfulness?

But that is largely in parenthesis. We must go back now to the fact that the invitation was at once accepted. They did not have a prayer meeting, or a conference on ways and means, but "immediately we endeavored to go into Macedonia." I know that elsewhere we are taught by our Lord to exercise caution. If you are going to erect a building, you must first sit down and count the cost. We accept that readily enough, but this idea of a forward movement is not so popular, except as something to talk about. Yet to Paul, Christianity meant action. It still should mean immediate, personal action. Whoever and whatever we are, it means consecrated service. Christ Jesus came into the world in the form of a servant. He came, not to be ministered unto, but to minister. His whole life, including the cross, was ministry. In a world like this world there is room for many ministries, but especially for the missionary who goes out, perhaps alone or in a little company, to share life where the burdens are greatest.

We in England were interested in a university debate which recently took place in our country. The students were invited to vote for this resolution: "This house rejects the Christian religion's claim to be a pioneer for active good in a troubled world." It was beaten. It was defeated by 46 to 211. But isn't it rather surprising that 46 were found to vote for such a resolution? For whenever the church has been at all worthy of the gospel it has been serving the needy. Take the history of healing, for example. Christians have been leaders in medicine, in surgery, in nursing; and they have spread their discoveries not merely among peoples we speak of as civilized but among the millions who had no one to help them but the witch doctor. What

***Dr. Ballard has been a contributor to "Church Management" for many years. He now writes from Linton, Cambridgeshire, England.**

about the opening up of dark continents? Did those 46 men think of Livingstone and how he devoted himself to missionary work, which included geography, and the emancipation of the slaves? Did they think of the long succession of men without fame whose lives have been as heroic and faithful, not in Africa only but throughout the world? What of others who were engaged in the less sensational work of education? who reduced languages to a written form? who taught the underprivileged to read and write? Had any of those 46 so much as heard of Dr. Lawes who as a young man in Reading endeavored to go into New Guinea, and gave his life that the savages there should be able and free to read the New Testament in their own tongue? It is only the beginning of Christian missions of which we read here in the Acts. The developments have left hardly a nation untouched and ought to be known by all of us, especially by those who have won a place in our universities.

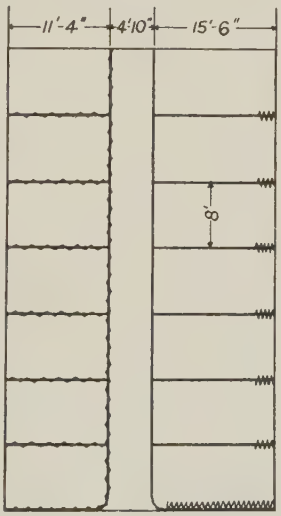
We have done our best to make the blessed Way known. We have had our missionary meetings and services—which, alas, have been attended usually by only a minority of the church. Yet there is no excuse for ignorance now. Television brings Dr. Schweitzer and his ministry to our own firesides, and vast crowds are touched by the story of *The Inn of the Sixth Happiness.* Have you seen the film or read the book about a determined young woman who went to London to offer herself for missionary service in China? She was courteously received but told that she had no qualifications. So she took a position as a servant until she had saved sufficient money to go to China by the cheapest route. She made light of hardships and was appointed assistant to an old lady who had spent her life helping the Chinese. Then the Japanese invaded the country. They bombed the city and chased the refugees with their planes, and the woman without qualifications found herself in charge of a crowd of children. They trudged together to what was considered a place of greater safety. When food was running out she shared her rations with boys and girls; when they cried in their weariness she gave them new heart, even carrying some of them. She arrived at last and they were all welcomed by new friends.

That, in brief, is the story set before tens of thousands of engrossed people. And it is true—if not every incident, every prayer, every fear subdued, every

(turn to page 20)

How to create 14 church school rooms for only $3,641

BEMISWALL installation at Elim Lutheran Church. Seven rooms are closed at the left side of the photograph. Partitions at the right side of corridor are open to show the succession of seven other rooms.



Floor plan, showing arrangement of rooms. When the entire room is needed as an auditorium, the partitions are "stacked" as indicated at the right side of this drawing.

THIS report may be very important for your church:

Elim Lutheran congregation, in suburban St. Louis, has a new building . . . with a 31'8" x 56' lower floor to accommodate a host of church school classes. But even three classes could not meet satisfactorily because of cross noise.

Then, the church got folding partition plans and costs for BEMISWALL and two comparable partitions. The BEMISWALL bid was $3,641, installed, for fourteen separate rooms plus a 4' 10" corridor. The next bid was 25 percent higher than BEMISWALL'S . . . *and it provided fewer rooms.* The third bid was 29 percent higher . . . *also with fewer rooms.*

BEMISWALL was, of course, selected. The installation was made in two days . . . and the Elim Lutheran people are happy.

Why is BEMISWALL so much more economical, durable and free from trouble? Simplicity of design, primarily. In other principal factors—fire resistance, sound resistance, ease of handling, compact stacking—it is equal to (and often better than) other makes of folding partitions. Send the coupon for the *complete* BEMISWALL story.

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Please send without obligation complete information and also sample of BEMISWALL material.

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Church Responsibility for

Fires and Accidents

William H. Leach*

For some years we have tried to carry at least one story annually on the waste and tragedy of church fires. Our efforts together with those of others have helped to create an appreciation of the need for stern building codes in churches to prevent these tragedies. We have noticed that the church mind has evolved somewhat to a new sense of obligation. At one time the emphasis was on the financial loss to churches through fires. Today the main emphasis is on the social responsibility of churches, not alone to protect their own property but also to prevent the tragedy of fire in the neighboring community.

Very recently *Church Management* recognized the public interest in accident prevention by including in our annual survey information to help churches understand their responsibility for the enormous material and human waste caused by the accidents which are plaguing our civilization. We need a national sense of stewardship to reduce not alone the costs but the tragedies of this great waste of human lives and physical property.

CHURCH FIRES CONTINUE

Located in Boston** is a nonprofit organization known as the National Fire Protection Association. One of its publications is *Churches Are Burning.* This booklet, which sells for one dollar per copy, is being continually revised to bring it up to date. The association estimates that in a ten-year period, 1938-47, there were 26,000 church fires in the United States and Canada. It has taken 300 of these fires and made a study which will be helpful to our readers. Figures on financial losses were available from 238 of the churches surveyed. The average loss for these churches was $65,941 per fire, a total of $15,694,011.

*Editor, "Church Management."

**60 Batterymarch Street, Boston 10, Massachusetts.

LATEST NEWS ON FIRES

As *Church Management* goes to press we have the very latest figures on church fires. According to this report, released by the National Fire Protection Association, the number of big fires decreased in 1958. By big fires the association means those which showed a loss of more than a quarter of a million dollars. There were four such fires in 1958, with a total loss of $1,166,000. In 1957 the total loss from large fires was $6,350,000.

The large churches which suffered in 1958 were St. Mary's Roman Catholic Church, Houlton, Maine—loss, $400,000; Webster Groves Presbyterian Church, Webster Groves, Missouri—loss, $265,000; Tabernacle Baptist Church, Union, South Carolina—loss, $250,000; Bethany Baptist Church, Boston, Massachusetts—loss, $251,000.

In commenting on the report the association adds: "Automatic sprinkler protection would have prevented all of the large-loss church fires. In each incident, discovery and fire department notification were delayed because the church was unoccupied and there were no automatic sprinklers or alarm systems."

Structural weaknesses which are responsible for many fires include inaccessible attics, non-fire-stopped space in walls, and unenclosed stairwells.

Human carelessness and poor construction played a large part in these fire losses. We are happy to report that today both the number of fires and the losses are decreasing.

STRUCTURAL WEAKNESSES

If one were to design a church deliberately for good combustibility, he probably would come up with a building which is similar to many which have been built in our own generation. The furnace would not be enclosed within fireproof walls; there would not be fireproof doors installed which could prevent the spread of fires. There would be plenty of open spaces, for fires thrive on open spaces. Open stairwells give a direct vertical draft, the ideal situation for a destructive fire.

Let's see just how the 300 fires studied by the association started.

Heating Defects	
Furnaces	53
Chimneys and smoke pipes	32
Stoves	3
Misuse of Electricity	
Defective wiring and appliances	24
Short-circuit in organ	8
Lightning	18
Incendiary	15
Exposure	11
Smoking	10
Repairing and Painting Hazards	
Blow torch	5
Spontaneous ignition	3
Sparks from roofer's pot	1
Candles, Tapers, Incense	9
Cleaning with Gasoline	2
Spontaneous Ignition (coal)	1
Miscellaneous	5
Unknown	98
	300

WHAT IS THE REMEDY?

1. Fireproof construction. Obey the city and state building codes. Too frequently churchmen will insist that the inspectors go easy on churches, so they feel that they need not obey all of the codes dealing with fire prevention. As long as this attitude prevails the era of fires will be with us.

2. Constant building supervision. Many of us feel that churches should be open at all times for prayer. Safety challenges this argument. Unless a full-time custodian is provided, churches should not be open for stragglers and the uninvited to enter at will.

3. The use of only fireproof material in decorations. Special-day costumes used for Christmas, Easter, and other holy days should be made of materials treated against flames. Use electric candles instead of flame candles in any congregational participation.

from steeple to basement...

Grinnell Sprinklers stand guard in this historic old church

You wouldn't want to see this famous landmark destroyed by fire, would you?

No one would!

So, when the First Baptist Church of Providence, Rhode Island was recently renovated, Grinnell Sprinkler protection was extended ... from steeple to basement. Why?... because Grinnell Sprinklers stop fire *fast*—any time, any place.

In sprinklering this building, Grinnell engineers went to great lengths to preserve the architectural beauty and simplicity of interiors. Piping for the system was concealed. Flush type ceiling and side wall sprinklers were selected to blend inconspicuously with room interiors.

Remember, you benefit by more than 85 years of sprinkler specialization when you call on Grinnell. Remember, too, with a Grinnell System insurance savings are possible which frequently pay the entire cost of installation over a period of years. Grinnell Company, Providence 1, R. I.

GRINNELL

FIRE PROTECTION SYSTEMS SINCE 1870

The Oldest Baptist Church in America

... built in 1775. The remarkable steeple of this church is said to have been inspired by plans prepared for the Church of St. Martin's in-the-Fields, London, by James Gibbs, English architect.

4. Installation of fire-prevention devices. A sprinkling system which automatically throws water on the flames when the heat reaches a fixed degree is probably the most effective way to reduce the losses from fire. When the sprinkler system is combined with an alarm that summons the fire department, you have splendid protection. The booklet *Churches Are Burning* says: "In every instance reported to the National Fire Protection Association of a fire in a sprinkled church, the sprinklers have performed satisfactorily and have either totally extinguished the fire or held it in check until the fire department has arrived." The booklet adds this cautionary note: "Sprinklers will perform as expected only when properly installed and subsequently maintained in good working order."

Next to the sprinkler system is the provision to have portable extinguishers available in all parts of the buildings. The hand extinguishers can hardly fight large fires, but they are effective if used when the fire first starts. There are three types of hand extinguishers, characterized by the type of fire they can combat. First, there is one charged with a liquid which will fight fires of combustible materials; a second one is charged to smother fires of inflammable greases where a blanketing effect is essential; third is the extinguisher used in fighting fires in electrical equipment where a nonconducting liquid is important.

The Badger Insurance Company, 1635 West National Avenue, Milwaukee, Wisconsin, has prepared a very satisfactory check sheet for churches which wish to appraise the safety features of their buildings. It would be a good idea to ask for one of these checking forms and have the officers of your own society go over the property to see just what rating your church would be given.

THE CHURCH AND ACCIDENTS

The minister's interest in fires centers largely in his own church. When he is concerned with accidents, his interest goes outside the local church and the local community. The appalling number of accidents on the highways, in factories, in homes, and incidentally in churches, has grown to proportions of a national tragedy.

To understand the growth of the new religious and educational program to cut down accidents, we will go back a few months. Mr. Sherwood Prescott, a retired financier of Greenwich, Connecticut, was active in the Greenwich Safety Council. Spending the winter in Florida, Mr. Prescott found himself very much concerned with the shocking number of deaths on the highways during the holiday season. He recalled that one of the Lord's commandments stated, "Thou shalt not kill." What caused the great number of deaths and the thousands of injuries? Was it not just plain disregard for the rights of the other fellow? To use a rather profane statement, "It was just plain murder." How could he, and others, persuade those who drove carelessly that they were actually breaking one of the commandments of God which had been written into the criminal codes of most civilized nations?

He thought that if a safety campaign could have the moral strength of a religious movement, it might strengthen the appeal. He invited ministers from Greenwich to meet in his home to discuss the matter. The idea took hold. The first Sunday in October was designated as Safety Sunday, and ministers were requested to preach sermons on the responsibility of the religious man to prevent accidents. Ministers of various faiths participated.

Following Safety Sunday, large posters were put up throughout the city. Clergymen were invited to speak at the luncheon clubs on the subject. The main thesis was, Drive as if God were with you in the front seat. It is believed in Greenwich that many hundreds of people began to take their driving tasks very seriously. Mr. Prescott was so pleased with the reaction that in January 1957 he contributed $75,000 to the National Safety Council for a three-year religious-emphasis program in the United States.

As a result of this gift a new Church Safety Activities Division of the National Safety Council was set up, with John T. Kenna as the director. Working with many churchmen through publicity, conferences, and salesmanship, this division is selling the idea of safety.

One of the projects of this new organization was the publication of a book-sized anthology entitled *He Rides Beside You.* There is material for a dozen good sermons in this book. The address of the Church Safety Activities Division of the National Safety Council is 425 North Michigan Avenue, Chicago 11, Illinois. It now offers many leaflets and circulars to help this cause.

The interest in this religious campaign has led to many very appropriate slogans and publications. The Episcopal Diocese of Rhode Island supplies a sticker for the windshields of automobiles which says:

Love your neighbor on the road. Drive as a Christian not like the devil. The rites you demand may be your last.

Allan A. Zaun, minister of the Jefferson Avenue Presbyterian Church, Detroit, suggested from the pulpit a list of hymns for automobile drivers. Under the heading "Sing While You Drive," he said:

SAINT CHRISTOPHER'S COMPLAINT

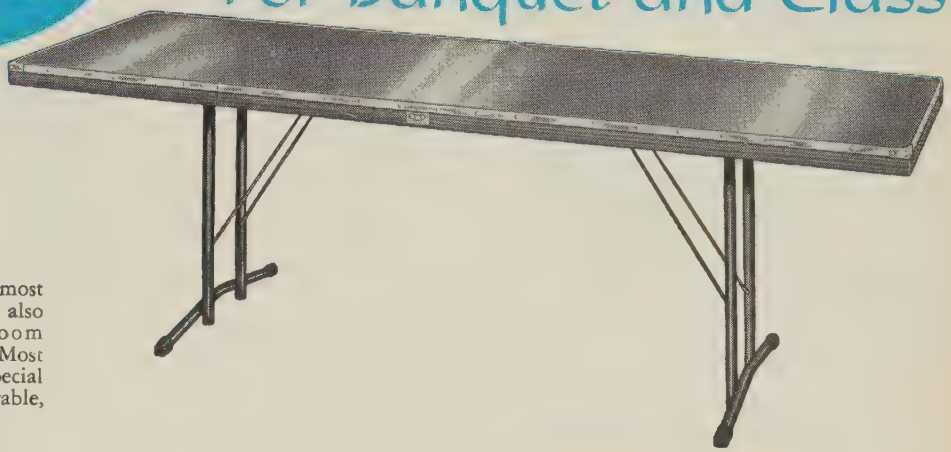
I'm very tired. Poor fools, they look to me
For help. They cruise along at eighty-three,
Trusting my medal, like a potent charm
To keep their foolish selves secure from harm.
Do they not know I lived at slower pace
And Hubert was the patron of the chase?
Yet they try to outrun his swiftest arrow,
They drive at turnpike speed on crooked, narrow
Country lanes where little children play,
These gentle ones who hesitate to slay
A small black fly. They place their children's lives
In danger, risk the safety of their wives,
And speed, as to outrun the secret, still,
Small voice that whispers, "Man, thou shalt not kill."
I'm weary, Lord, watching Thy careless sons,
Please send me back where the deep torrent runs
And I can ford it in my own slow way.
Tell them, in voice of thunder, not to say,
"Saint Christopher, protect me," and go mad
With speed. It's hard to face a grieving Dad.
I'll help them all—hot rod or Cadillac—
For love of Him I bore upon my back.
I'll try to get them home unhurt, alive—
If they but hold it under fifty-five.

(By Margaret M. Hickey)

Monroe

Folding Tables

For Banquet and Class

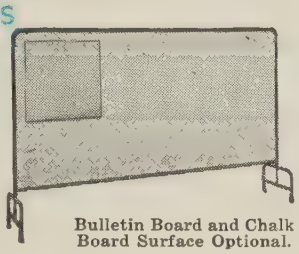


DIRECT PRICES AND DISCOUNTS TO CHURCHES, SCHOOLS, COLLEGES, etc.

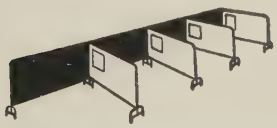
The DeLuxe #3 (30 x 96 inches), our most popular table for church banquets, is also ideally suited for use in the classroom whenever group seating is desired. Most Monroe Tables are available with Special Malamite Plastic Tops or attractive, durable, colorful Ornacel.

NEW Monroe Portable Partitions

Monroe's new Portable Partitions are sturdily built with handsome design and appearance. Smooth masonite panels are framed in tubular steel for maximum strength and wear. Swivel action pedestals permit perfect maneuverability and allow partitions to nest for storage in small space.

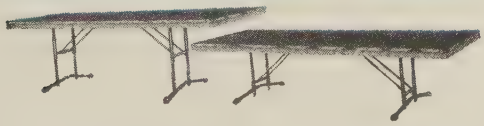


Bulletin Board and Chalk Board Surface Optional.



Monroe Portable Partitions change idle space to useful areas in a jiffy—now you can use the room you have for the NEEDS you have.

Adjustable Height Tables



For use in the Kindergarten or Intermediate Grades at any height, 20" to 30". When extended to full 30" may be used with other tables for adult dinners.

Folding Chairs

Select your folding chairs from our complete line of all steel folding chairs and buy at special discounts. See our catalog for full details on juvenile and adult sizes.

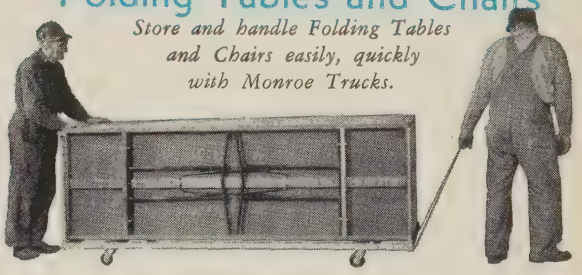
MANY OTHER MODELS AND SIZES IN OUR NEW CATALOG

WRITE FOR NEW CATALOG, PRICES AND DISCOUNTS

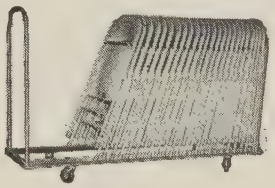
Monroe Trucks

Folding Tables and Chairs

Store and handle Folding Tables and Chairs easily, quickly with Monroe Trucks.

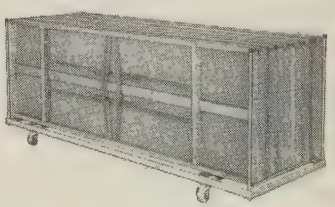


By moving and storing Folding Tables and Chairs on Monroe Trucks, two men can clear a room six times more rapidly than when the tables and chairs are carried by hand. Table Truck No. TS illustrated above.

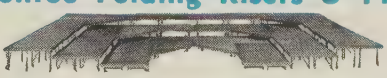


Chair Truck No. TSC transports and stores up to 40 chairs, depending on make.

Monroe Transport—Storage Truck No. TS-8 handles 12 Monroe Tables 8 ft. long.



Monroe Folding Risers & Platforms



Most modern, practical, safe and economical units for staging orchestras, choral groups, bands, plays, commencements, etc.

THE Monroe Company

60 CHURCH STREET — COLFAX, IOWA

Find the strength for your life...

worship together this week

At 45 miles per hour . . . Highways are happy ways
At 55 miles per hour . . . I am but a stranger here, heaven is my home
At 65 miles per hour . . . Nearer my God to Thee
At 75 miles per hour . . . When the roll is called up yonder I'll be there
At 85 miles per hour . . . Lord, I'm coming home

From an unknown author comes this bit of sense:

Safety is not a signal light, a jail sentence, a divided highway, or an enforcement index. Safety, in my judgment, is primarily a state of mind, under which all people, realizing the imminence and consequences of accidents, are willing to accept those restraints necessary to prevent them.

Today the State of Connecticut has a low-accident record which most other states would envy. A few years ago forty-four people of that state were killed in automobile accidents during a holiday season. Abe E. Ribicoff, the governor, sought some kind of solution. He kept in touch with the movement which was being organzied in Greenwich. As a result, the highways of the state soon carried large signboards which read:

DON'T SPEED
CONVICTION MEANS
LOSS OF LICENSE

The sign meant what it said. The law of Connecticut provides that on first offense the speeder loses his license for thirty days; for the second offense he loses his license for sixty days; for the third offense he loses his license for ninety days.

The governor believes that the drop in accidents proves the point that accidents are caused by the irresponsible attitude of individiuals. If the average driver can be made to see that the safety of his life and that of his friends depends upon his driving habits, he soon will drive carefully. "The life he saves may be his own."

WATCH FOR THIS POSTER

You will see many reproductions of this poster during the month of November. "Religion in American Life" sponsored by seventy lay men and women has planned a very vigorous publicity to bring a large church attendance during the last months of 1959.

It is estimated that the poster will appear on 6500 sign boards, 10,000 posters and thousands of street cars and buses. In addition there will be 10,000 newspaper advertisements arranged by the American Advertising Council. This promotion is being aided by five thousand chapters of Junior Chamber of Commerce of the United States and by many Kiwanis Clubs.

The national chairman of Religion in America Life Robert T. Stevens former secretary of the army. Earle B. Pleasant is the director. The address is 300 Fourth Avenue, New York City.

WHERE WE ARE NEEDED

(continued from page 15)

danger surmounted. It is happening now, not only with unqualified people but with men and women who might have filled high places with rich material rewards here at home. It is endured gladly by people whose deeds will not be recorded, but whose names are written in the Lamb's book of life. Some of you young people will perhaps be with them, and you will laugh as you read what they say in the Cambridge Union Society about the Christian religion not being a power for good in a troubled world. But you will weep when you read about Christian congregations singing their missionary hymns and not lifting a finger to give practical support to help the movement forward. Sing your hymns, by all means, but don't stand and do nothing, don't be content even to admire. We can't all be missionaries, but

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

(the end)

ONE CHURCH*

One church issues a "Happy Holiday Album" after Christmas, Thanksgiving, and Easter sermons. The album contains a long-playing record of the seasonal music, the minister's sermon, and occasionally some other item worthy of recording. While not issued as a money-making technique, the church has learned that the shut-ins welcome the records and there are always worshipers willing to pay a reasonable price to have them sent as gifts.

***This is a new type of "filler" which will appear frequently in the future issues of "Church Management."**

100% MORE MONEY THAN YOU COULD OTHERWISE OBTAIN

Ask for facts about how National can obtain as much as 100% more money for a building fund than could be otherwise obtained.

It doesn't cost anything to find out the "why" and the "how" of our service. It doesn't obligate you in any way. Merely write our nearest office shown below.

All over the Nation new churches, new educational buildings, and other new facilities are being financed as a result of campaigns directed by our firm. It's the quick, efficient way to obtain the funds you need . . . economical, effective.

Drop a card or letter (or call collect) the nearest National office. Ask for full facts about our service.

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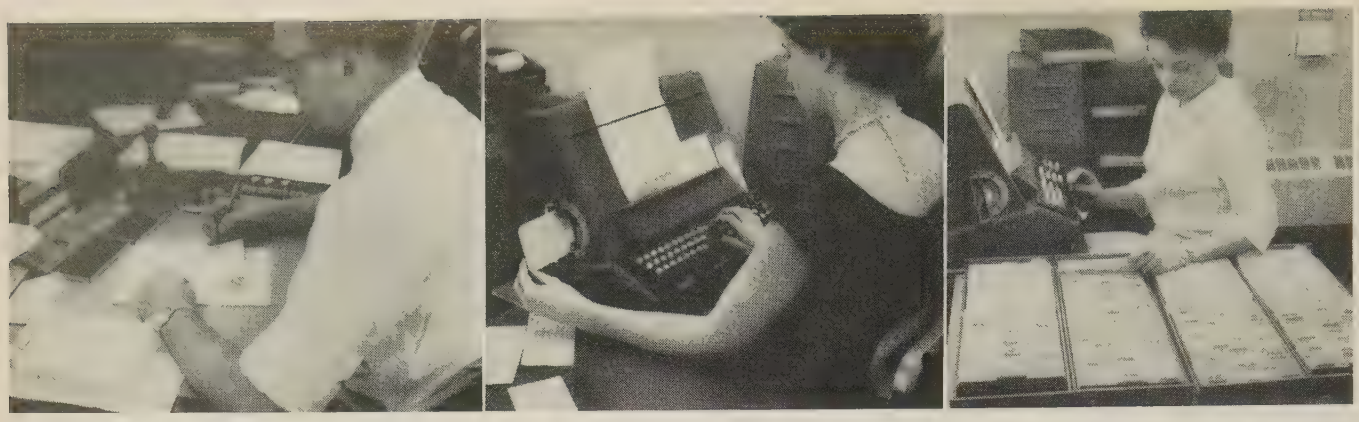
• FUND-RAISING •

National Fund-Raising Services, Inc.

New York	San Francisco	Chicago	Atlanta	Dallas	Fort Worth
82 Wall Street	1001 Russ Building	600 S. Michigan	Fulton Nat'l Bank Bldg.	621 Adolphus Tower	Ridglea Bank Bldg.
Bowling Green 9-4370	Yukon 2-0750	Wabash 2-5389	Jackson 3-0371	Riverside 7-2569	PErshing 8-5491



Denominational Publishing House

Uses Electronic Brains

Melvin C. Brauch

Melvin C. Brauch, Office Manager, Concordia Publishing House St. Louis, Missouri

Orders for our periodicals, books, and merchandise come in to Concordia Publishing House at the rate of over 1500 a day. This is an increase of nearly thirty-three percent in the past two years. Yet we are able to speed these orders on their way faster and more accurately than ever before, thanks to a small-scale electronic computer and its associated equipment.

This same equipment also provides by-product benefits which permit us to run our business better. For example, it helps evaluate advertising and shows us whether or not we are promoting the items which interest you in the magazines you read.

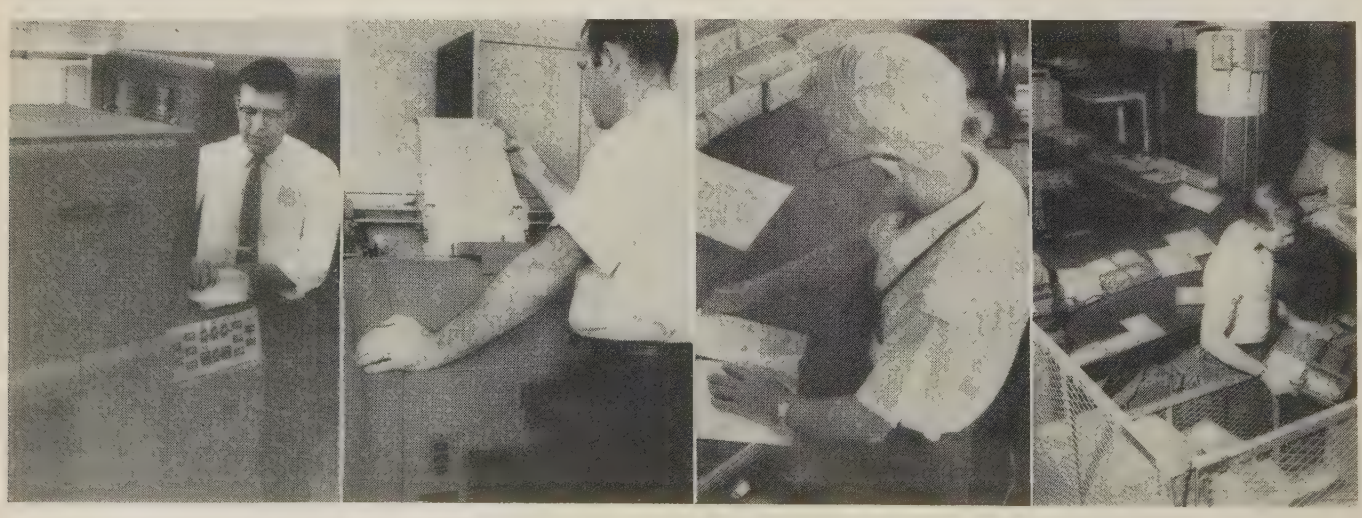
We have about 30,000 professional and lay accounts—pastors, church organizations, etc.—and 2500 trade accounts—religious bookstores and other outlets. Together they ordered over eight million dollars' worth of items last year. Despite an eighteen percent increase in volume over the preceding year, we were able to give each order fast and accurate handling without an increase in office personnel.

When an order comes in by mail, as most do, it goes to one of our order editors, who checks it for obvious errors like missing catalog numbers, etc. Next, it goes to an operator at one of our Card-o-Matic units, the first step in the highly mechanized Remington Rand system which expedities the huge amount of paper work involved.

The operator punches the name and address and an order number into a card, using a keyboard somewhat similar to that of a typewriter. This is called a "sold to" card. If the order is to be shipped to a different address, she also punches a "shipped to" card. On trade orders these cards are reproduced from a master deck which contains a prepunched card for each of our established trade accounts.

These cards and the original order are passed to another Card-o-Matic station. These "item" cards are pulled from a master deck which contains a single card for each of the approximately 10,000 items handled by Concordia.

This Card-o-Matic operator keys into her machine the quantity ordered, the advertising media code, and one of five discount codes. The Card-o-Matic picks up this variable information and also reads the master card which contains the



IDENTIFICATION OF PICTURES ON PAGE 22.

Upper Row (left to right)

Order editor opens and inspects each order.

Sold-to card is punched on Remington Rand Card-o-Matic.

Another operator prepares cards, working from master records from the tub file.

Lower Row (left to right)

Prebilled items are placed in Univac 60 electronic computer for figuring price, discounts, and totals.

Cards go through the tabulator which prints four-part invoices.

Merchandize not prebilled is first printed on the tabulator and then sent to the shipping department.

---

catalog number, description, list price, and discount rates, and reproduces all of this informatin on a new card.

Every hour these cards are picked up and taken to our tabulating department where a two-part shipping order/packing slip is produced. The cards are then temporarily filed, and the shipping orders are sent to the shipping department.

There the orders are packed and shipped, and postage and any out-of-stock, back order, or substitution information is added to the shipping document. It is then sent back to the tabulating department.

Working with this document, a card is punched showing the amount of postage or freight to be added to the invoice. These cards are run through a collator along with the order cards which were filed. The collator automatically pulls from the open order file all orders which had been shipped and collates the postage card into its proper place.

Cards are corrected or repunched if items are out of stock or substitutions make it necessary. Next, they go through the Univac punched-card electronic computer which calculates, adds, and punches in the extension. They are then used to write four-part invoice sets. The original and duplicate copies are mailed out, the third copy is our accounting copy, and the fourth copy is filed.

(turn to page 26)

For safer floors with lasting beauty...

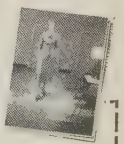
Use a slip-retardant wax containing LUDOX®

(Du Pont's anti-slip ingredient)

You benefit two ways with floor wax containing "Ludox". First, there's the skid resistance "Ludox" adds. Tiny, transparent spheres of "Ludox" exert a snubbing action with every footstep... give sure-footed traction. Second, you get the lasting beauty only a fine wax can give your floors ... and it's easy to *keep* floors beautiful, because scratches and scuffs can be buffed out, without rewaxing.

Floor waxes containing "Ludox", Du Pont's anti-slip ingredient, give your floors the appearance you want, plus added safety underfoot.

Mail coupon below for more information, and a list of suppliers of quality floor waxes containing "Ludox". E. I. du Pont de Nemours & Co. (Inc.), Industrial and Biochemicals Dept., Room N-2543, Wilmington 98, Delaware.



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BETTER THINGS FOR BETTER LIVING
... THROUGH CHEMISTRY

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Industrial and Biochemicals Dept.,
Room N-2543CM, Wilmington 98, Delaware

Please send me the free booklet describing the advantages of using floor wax containing "Ludox", and a list of suppliers of these quality waxes.

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Nursing Staff Cooperation

Samuel Southard*

Nurses are the professional persons whom a minister sees most often in his hospital visitations. They have a more intimate, continual contact with both visitor and patient than any other member of the staff. Effective visitation requires that the minister be aware of the typical nursing schedule and the common courtesies which are due to the nursing staff.

Most nurses welcome the visits of pastors and are glad to cooperate with them in any way that they can. Some ministers do not believe it. They complain that students nurses come into the room while they are visiting and "shove a tray of food under the patient's nose." One pastor said, "I never tell the nurses anything. I slip by them as fast as I can because I know that they do not want me in the hospital."

Ministers who have developed this attitude are often insecure in their hospital visitation and project this feeling upon the staff. Because they believe they are not wanted, they do not feel adequate for their pastoral task. Other ministers may have a poor relationship with a nursing staff because they do not observe the schedule of the hospital. Some pastors may be insensitive to the professional courtesies which are due to nurses. For all these reasons, it is important to consider in detail the relationships between ministers and the nursing staff of a hospital.

THE HOSPITAL SCHEDULE

A pastor needs to know what is going on in a hospital in order that he may time his visits most effectively. The typical nursing schedule in a general hospital is as follows:

6:50 a.m. Day shift receives report from night shift.
7:15 a.m. Patients are prepared for breakfast.
7:30—8:00 a.m. Breakfast and preparation of patients for surgery, x-ray, and laboratory work.
8:00—10:00 a.m. Baths and treatments.
10:00—12:00 a.m. Doctors complete their visitation of medical patients. This visitation probably begins about 8:00 a.m.
12:00—12:30 a.m. Luncheon, followed by a rest period
2:00—4:00 p.m. Doctors' visitation of surgical patients.
3:00 p.m. Afternoon shift comes on duty.
4:00—7:00 p.m. Nurses prepare bed patients with back rubs, etc., for the night.
5:30—6:00 p.m. Supper is served.
7:00—9:00 p.m. Family visitation.
11:00 p.m. Night shift comes on duty.

A knowledge of this schedule will help the pastor in several ways. He can readily see that the best time to visit medical patients is from 2:00 to 4:00 in the afternoon. It is well for him to time his visits before the visiting hours if he wishes opportunity for private conversation. On the other hand, if he wishes to see a medical patient's family, he will plan his visit for the evening between 7:00 and 9:00.

The schedule concerning surgery is often of special interest to a pastor because people expect him to call on them when they undergo surgery. A patient who has elected surgery as the result of consultation with a private physician will probably enter the hospital about 4:00 p.m. for laboratory work, physical examination, and other preparation for the operation. The patient is usually given a sedative between 7:00 and 9:00 p.m. This enables him to rest well during the night. The best time for a pastoral visit would be sometime before 9:00 p.m.

On the morning of the operation the patient is given an additional sedative and is taken into the operating area about a half-hour before surgery. There is little that the pastor can do for the patient at this time, since the patient is usually quite sleepy. The pastor may drop by the hospital for a few moments to speak to the family. If his presence is requested by the family, he may stay until the surgeon has finished the operation.

Many hospitals now have a recovery room where surgical patients remain until their respiration, blood pressure, and pulse are normal. If a pastor visits the family in the hospital and finds that they are anxious about the length of time that the patient is in the operating room, the pastor might call at the desk of the nurse in charge of surgery. The nurse might tell him that the patient is now in the recovery room and that the doctor will be down to speak to the family in a few minutes. The family is relieved when the pastor returns to them with the information that the operation is over.

The obstetrical service is another area where the minister should observe the nursing schedule. Nurses will not admit ministers or anyone else to the mothers when the babies are being breast fed. The minister can spare himself some inconvenience by calling the hospital and learning the time when the babies are in the nursery and the mothers are resting. He will probably be able to visit a new mother after the infant's feeding and before the time for family visitation.

PASTORAL COOPERATION WITH THE NURSING SERVICE

A pastor who observes the hospital routine will commend himself to members of the nursing staff. As they gain confidence in him from observing his work with patients, they will often provide him with helpful information about patients and refer him to those who are in special need of his care. This close cooperation will be most effective if the pastor observes certain courtesies.

First, a pastor should stop at the nurses' station and identify himself. This

(turn to next page)

*Dr. Southard is associate professor of psychology of religion, Southern Baptist Seminary, Louisville, Kentucky.

Superior Seating Fulfills Unity

Aspiration is intense in famous Bee Ridge Presbyterian Church of Sarasota. Florida. To achieve such *structural emotion,* unity is demanded of each design element — each must have the strong character of the whole, yet escape monotony.

Seating by Southern Desk Company fulfills this unity. By ingenious installation, even the pattern of the pew arrangement complements the triangular design of the sanctuary walls . . . a subtle climax to good design.

Our team of design engineers will be pleased to create seating complementing *your* church architecture — or to fit specifications by your architect.

Southern Desk Company

Hickory, North Carolina

Architect: VICTOR A. LUNDY, SARASOTA, FLORIDA

(left to right)

Shipping order with postage information goes to tabulating machine.

Order cards are collated with postage cards.

The cards are extended by Univac 60 punched card electronic computer, then go to tabulator for printing invoices as in the case of the prebilling operation.

ELECTRONIC BRAINS

(continued from page 23)

Orders for Sunday school curriculum material are prebilled because there very seldom is an out-of-stock or substitution problem. Prebilling enables us to combine into one operation the two separate steps of writing a shipping order and then preparing an invoice after shipment.

In the past all our billing was handled by clerks with electric typewriters. But as our volume increased we saw that we just couldn't add new typists indefinitely. Space was becoming a problem, personnel turnover was a real headache, and we felt that service to our customers would inevitably suffer.

We switched to the electronic methods described. The only billing now handled manually is for cash sales of no more than two items, collection envelope orders, and special printing orders with detailed specifications.

The value of printed material in the church was recognized almost one hundred years ago. The first literature committee for the Lutheran Church—Missouri Synod was appointed in 1860. In 1869 Concordia Publishing House started operating as an unincorporated association.

In 1870 the first building was completed. Today our plant is composed of seven buildings with a total floor space of 257,800 square feet.

The electronic punched-card equipment which expedites our orders has enabled us to absorb the tremendous increase in clerical volume resulting from our increase in sales without materially increasing clerical costs. While it is impossible to put a price tag on the statistical by-products it gives us, their value is also great.

The net result is that we can run our business better, offer our material at reasonable prices, make a small profit so necessary for future expansion, and still give ever better service to our customers around the world.

(the end)

NURSING STAFF COOPERATION

(continued from page 25)

is especially important when he is new to the hospital or when he observes that there is a new nurse in charge of a unit. He may say, "I am Reverend Southard from the Fort Mitchell Baptist Church. I would like to visit my parishioner, Mrs. Smith, who is in room 235. Is there anything I need to know before I visit her?"

The nurse will often respond with some general information about the patient. As the nurses gain confidence in the minister, they may speak specifically about a patient's fears, restlessness, and anxiety. This information about the patient's psychological condition does not mean that the minister is entitled to confidential medical information. If he desires this information, he should seek it from the doctor or the hospital chaplain.

Occasionally a minister will not know the patient whom he is to visit. The nurse will be glad to escort him to the room and introduce him to his parishioner. Sometimes the nurse may indicate that she would like a moment to tidy up the room of a lady whom the minister is to visit. Women are more pleased to receive their pastor when they have had a moment to comb their hair and the nurse has straightened their room.

There are times when the nurse may give the minister information that is absolutely essential for the conduct of his visit. On one occasion a pastor introduced himself to the nurse in charge of the obstetrical wing and said, "I would like to visit one of my parishioners, Mrs. Brown. I understand that she has just given birth to a baby." The nurse asked, "Are you aware of the condition of the child?" The pastor said that he was not. The nurse replied, "The child's head was greatly enlarged and he lived only a few moments after birth."

This information saved the pastor from the embarrassment of entering a room of sadness with a look of anticipated joy. Because he was properly prepared, the pastor saw the mother as he would see any bereaved person. After he had spoken a few words of comfort, she said, "Oh pastor, is it something that I have done which caused my baby to die?" With such a difficult question as this before him, it was fortunate that the minister had a few moments of preparation.

A second pastoral policy should be to give nurses an idea of the type of visit which the minister expects to make and the length of time that he thinks he will be with the patient. This may not be necessary when he is to pay a brief

social visit. But if he wishes privacy for a fifteen-minute conversation about some serious problem, he should advise the nurse and she will make necessary arrangements to grant him this privacy. For example, if the patient is to have medication in a few minutes, she may request the pastor to wait for a minute while she brings in the medication. Also, if dinner is to be served in ten or fifteen minutes, the nurse can alert the aide to serve this patient's tray last, and then only after knocking.

Information about the visit is especially important when a patient desires communion. The nursing staff will be pleased to tidy up the room and arrange a white cloth upon the dresser or bedside. A minister can prevent delay by calling the hospital from his office when he is ready to come for the service.

A third policy concerns convalescent homes or hospitals for the chronically ill. It is gracious for a pastor to call the institution and inform the personnel of the patient whom he wishes to visit. This will give attendants an opportunity to tidy up the room and the patient, that he may be presentable for his professional visitor.

A fourth courtesy is to speak to the nurse in charge after a visit in which anything unusual has occurred. For example, a patient who has been quite anxious may have been greatly calmed by the pastor's visit. The pastor may say to the nurse as he is leaving, "Mr. Jones is resting easily now." If a patient has discussed some emotion-laden subject such as the death of a loved one for whom he has never really grieved before, the pastor may say, "Mr. So-and-so had a good cry while I was with him about something in his past that had disturbed him. I encouraged him to express his feelings and he has done so."

This information helps the nurses to be more considerate and keeps the pastor's relationship clear with the hospital. A patient may begin to cry because of a delayed grief reaction during her pastor's visit. If the pastor leaves without a word to the nurses, they may assume the pastor has "upset" the patient.

THE MINISTRY OF REFERRAL

Once nurses become acquainted with a pastor and his work, they may call him in emergencies to minister to patients who have no local pastor or church affiliation. This is quite common in hos-

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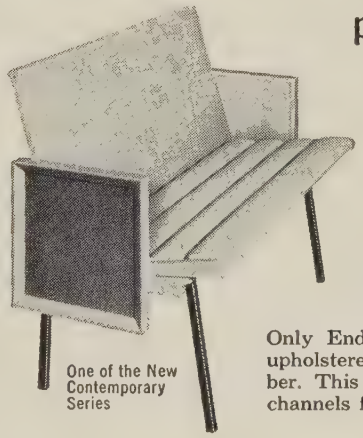

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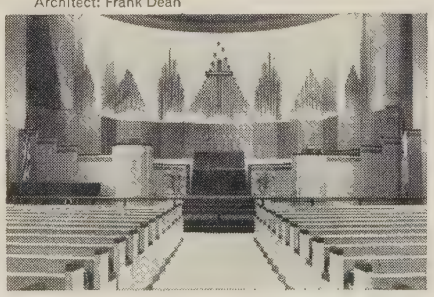
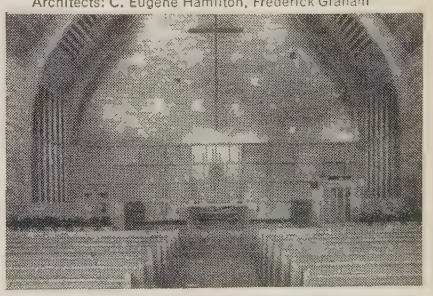
Only Endicott CUSHION-EZE has the four individually upholstered sections, each containing 1¼" pure foam rubber. This patented 4-section design creates ventilating channels for cooler seating in warm weather.

Goodrich Chapel, Albion College
Albion, Michigan
Architect: Frank Dean



Hazelwood Christian Church
Muncie, Indiana
Architects: C. Eugene Hamilton, Frederick Graham



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Endicott CHURCH FURNITURE

MAIN OFFICE AND PLANT • WINONA LAKE, INDIANA

pitals which have no resident chaplain. The pastor should inquire carefully of the nurse concerning the religious preference of the patient and his family. The nurse may believe that her pastor is the very best one for this patient, but the patient and his family may be disturbed when someone of their own denomination is not called. If the patient's religious preference is different from that of the pastor's religious affiliation, the pastor should suggest to the nurse that she call Reverend ..... whose denominational affiliation is similar to that of the patient.

On some occasions a nurse unwittingly may ask a pastor to perform a function which he cannot do. For instance, a Baptist pastor might be asked to serve communion to a patient or to receive him into the church because he is dying. If it is an emergency situation, the pastor should assure the nurse that he will take care of it and immediately call the pastor of a denomination that can fulfill the patient's requirements.

On rare occasions a pastor may have difficulty with the administrative personnel of a Roman Catholic hospital. On one occasion a nun who was a nursing administrator demanded that a Protestant pastor take the severed arm of one of his parishioners. The pastor stated in the presence of the patient's family that his denomination did not bury parts of the body, the hospital should dispose of the arm. The nurse insisted that it was his religious duty to remove the limb. Since the patient was in the recovery room, he was spared this painful scene. The pastor escorted the family to the hospital administrator where, in the presence of the surgeon, the matter was soon clarified.

The minister who has a shepherd's heart will often find that nurses wish to discuss personal problems with him. He is able to give nurses his undivided attention if they are willing to come to his study for consultation. This is a form of referral in which the minister restructures his relationship with the nurse so she may keep her problem apart from her professional duties.

A sympathetic approach to the nurse's task will create many opportunities for a personal ministry, both with the nurse and with the patients. Like ministers, nurses face daily the problems of human suffering and pain. They need encouragement and understanding.

(the end)

Yes, You Can Make Print!

Anna Boothe*

Have you ever read your daily newspaper and seen news of other churches spread across the page, while your church with just as newsworthy events gets only a few paragraphs at the bottom or none at all? "What is the reason?" you wonder.

It is probably that the other church has better press relations than yours does. The amount of news a church gets in print bears a direct relationship to the enthusiasm and hard work it puts into its publicity program.

As church editor of two daily newspapers, I have been just as puzzled as many ministers and lay workers as to why certain news items do not reach me. Some churches go to great pains to tell us about every weekly women's club meeting, while others do not even call when a new minister comes to town!

This lack of communication between church and newspaper is a problem for both. Few seminaries teach their new ministers how to write press releases or maintain good press relations. This article gives the basic facts and procedures necessary to get your news in print, based on the traditional "Five W's" of journalism—who, what, when, where, why—as well as how, the new dimension so important today, especially in church news.

Who handles publicity in the church? This varies according to the size and organization of your church, but a pattern of two methods is usually followed for large and small churches. Large churches have a secretary or publicity chairman who collects the news from the minister and various organizations and relays it to the newspaper. News from most small churches comes directly from the minister.

Whom does the church contact at the newspaper? Again there are two categories. Larger papers have a church editor who specializes in church news and usually publishes it all together on one page each week. Church news in smaller papers is written by regular reporters as it happens. It appears daily, mingled with other news.

In either case it is good for the minister or the person who is handling the publicity to go to the newspaper, introduce himself, and say that he would like to have his news in the newspaper. The editor will be happy to explain the procedure his newspaper follows for church news. This visit takes little time but will do tremendous good toward establishing friendly relations with the newspaper.

What kind of church news do newspapers want? Church news must meet the standards of any other kind of news; the only difference is its subject matter. News is a recent happening that is interesting to people. In a church this can be anything from a new minister to an outstanding member being honored or an unusual church activity.

Most church news can be classed into seven general categories:

1. **Big News.** New ministers, new church buildings, church lots bought or sold, successful building campaigns.
2. **Services.** Sunday services with outside speakers, communion, baptisms, reception of new members, etc. Marriages are usually written as society news. Routine services do not usually merit space in a secular newspaper.
3. **Club Projects.** Choirs give concerts for the building fund; women give ice cream socials and bake sales; men sell farm produce or donate labor to build a church. We are especially interested in things like these because of their human-interest value.
4. **Camps and Vacation Church Schools.** These are regular summer activities, but they can be made interesting and have picture possibilities.
5. **Honors Bestowed on Church Members.** If one of your men is

*Reporter for the "Columbia Tribune," Columbia, Missouri.

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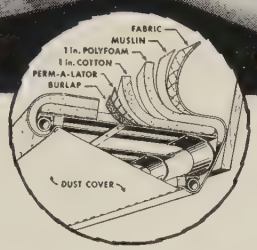

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elected president of the state or district organization, we are interested and usually want a small picture. Other examples of this type of news might be a girl winning a scholarship to summer church camp, an appreciation dinner for the minister, or a family being chosen family of the month (or year) at your church.

6. **Features.** This is perhaps the most promising field of church news and the most unpredictable. Some newspapers have very few, if any, church features; other newspapers thrive on them. Be sure to notify the newspaper of any outstanding or unusual events, activities, or people at your church. Examples are a minister with an interesting hobby, a missionary returned from overseas, a church with an unusual building or a colorful history, and a novel club project to help the church.
7. **Everything Else.** It is impossible to classify all church news because new kinds are popping up every day. The best test is the old *Chicago Tribune* query, "Is it interesting?" If you think it is, call the newspaper without delay. It may end in a good story for your church.

When do churches give their news to the newspaper? Each newspaper has its own schedule, but one rule always stands: If it is big news, call immediately! Don't wait to type a release or go to the newspaper office. If we want a typed release or pictures, we will tell you. Meanwhile we just want to know in order to get it in before deadline.

Routine news and feature ideas can be given daily to a small paper that has no church editor or once a week to the large paper that has a church editor. The editor will tell you when the weekly deadline is.

If you are in doubt as to whether a particular item is big news or not, call the newspaper. Thus you will not risk losing a good story because it came too late.

Why should a church send news to a newspaper? Newspapers like church news because it is interesting and wholesome—the kind of thing families should read. Therefore, they are willing to give churches stories on bake sales, ice cream socials, fund drives, etc., that would have to go as paid advertising if requested by many other organizations. These stories help get people to come to money-raising projects and encourage church members who are working hard on them.

Other articles of general interest give a church a place of importance in the community by telling of its accomplishments, special programs, and outstanding members. Members are proud when they read stories about their work in the newspaper. Also, these stories win friends outside the congregation who may do a favor, contribute money, or even become members some day.

Another important reason for church news is the furthering of the general cause of religion in the community. There are many people in a community who do not belong to any church at all or who are not even certain there is a God. Articles in the newspaper will make them think about these things and perhaps join the ranks of some church in your town.

GENERAL POINTERS

Always be friendly to your newspapers and try to understand their side of the question. Sometimes you will flood them with material and get only a short story in the paper. Other times

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PREACHING THROUGH THE YEAR

The annual July feature—fifty-two sermons based on the cycle of the Christian year, covering a wide range of topics—complete with worship aids.

August 2

ON EXACTING THE COST

Hymns: Lord of the Worlds Above—The Lord's My Shepherd—Crown Him with Many Crowns
Scripture: Lamentations: Chapter 5
Text: "We must pay for the water we drink, the wood we get must be bought." Lamentations 5:4

P. G. Wodehouse tells of a dinner-table discussion of a case of burglary in which one of his guests remarks, "Life is a house which we all burgle. We enter it uninvited, take all we can lay our hands on, and then go out again." Too many of us think that we can take all we want out of life, and we imagine that the truly clever man is the one who has gotten ahead in life, even if getting ahead means going lower instead of going higher. We rise to power and have a unique opportunity to lift those who are suffering, but instead of doing that we rifle their souls and steal their highest good. The burglar's attitude towards the house of life is strongly prevalent in our day.

But to say that we are all this way is to libel human nature, for there are probably as many benefactors as there are burglars, and a far greater number of mere bystanders who are mostly indifferent towards those who grab all they can for themselves.

The text reminds us that there is a price asked for everything in the world. There is a price for our manhood. We would not trade places with even the most contented cows, for example. A cow has no desire to soar above the earth simply because she sees a bird do it, nor to swim in the water though she watch a thousand fish play in the deep. The price of man's ability to rise above the physical limitations of his life is a throbbing discontent with his station. We are no better equipped to fly than a cow is; we have no wings. But we want to fly, and if we will fly we must pay the cost of thought and work to achieve that goal. We will be men only as long as we pay the price for our manhood.

We have dreamt that we might be more than man, and we have found that the process of rising from manhood to take part in Godhood is more demanding than the cost of rising from the realm of animality to become men. We come to God only by the road of crisis, through the way of the cross. There is sacrifice and discipline, there is a price for every step. And every crisis is an opportunity to see deeper into truth and to come closer to the heart of God. Every new change is a new chance.

Our religion, if it is to be vital to us, if it is to be real for us, if it is to show us the way to freedom and truth and light—and ultimately to Godhood, is going to cost us something. "We must pay for the water we drink, the wood we get must be bought."

But we are mistaken if we think it is a simple matter of paying a penny and getting a penny's worth of goods. God obviously is not so careful a bookkeeper as all that. We have seen too many of the wicked of the earth soar on high and never know the fall that is supposed to come after pride to be blinded into believing that. And we have seen too many of the innocent of the earth suffer what they did not bring on themselves to be satisfied with so pat an idea. Some of us are tempted to think that if evil comes, it must be merited. But Christ said, "I tell you no." There are iniquities, but over the long haul "we must pay for the water we drink, the wood we get must be bought."

But what if the price is more than we can afford? The toll may be more than we have in our pocket. Do you remember John Drinkwater's poem about the old man who lived in what was a toll-house at a once busy crossroad in England? He imagined that he was still living in the old days and would go out late at night and swing his lantern, saying, "Who goes there?" but would remember finally that "the tollgate's gone and the road is free."

This is the answer to our worry. There are no more restrictions, save one on the high road of trust in God; there are no more hampering fences to pass before

(turn to page 32)

Harry T. Hutchinson, Jr.

Mr. Hutchinson is the minister of Avalon Presbyterian Church in Suburban Pittsburgh, Pennsylvania. A graduate of Bethany College in West Virginia and Western Theological Seminary in Pittsburgh, he served both in rural Ohio and in the industrial heart of the Iron City before accepting his present charge.

Scripture Lessons for the Church Year

Friedrich Rest*

For many years the July Directory issue of *Church Management* has carried a section known as "A Liturgical and Executive Calendar" for the year in advance. When Mr. Rest offered us this list of sermon suggestions for the year we felt it was so well done that, for this one issue anyway, we would substitute it for the plan previously used.

The trend toward a strong semiliturgical emphasis in many Protestant churches is evident in orders of worship, hymnody, preaching, symbolism, and church appointments. This trend is not so much toward slavish adherence as it is toward intelligent adaptation. Occasionally a traditional church observes a special-day rather than a church-year emphasis and a church without a semiliturgical or liturgical tradition recognizes some of the main days and seasons of the church year.

In the ordering of the public worship of God the Christian year is of central importance. Basic to the entire cycle of the Christian year is the Word of God, the essentials of which rest largely in the first two lessons listed for the first Sunday in Advent. These Scripture selections through the centuries have been highly regarded by very large groups of Christian churches. Favorite selections from various lectionaries are included here as well. Since some of the newer special days are observed in the educational or organizational program of the local church, or in the church services themselves, and since Scriptural guidance for these days is not too plentiful, especially in the official books of worship, we have been generous and have indicated several readings for each Sunday.

Part I uses as its basis the church year, with the dates changed to follow the chronology of this yearbook—August 1 through July 31. Part II presents material for the special days which many churches observe.

In addition to the standard denominational books, indebtedness for this article is largely attributed to the following sources:

The Eternal Word in the Modern World by Burton Scott Easton and Howard Chandler Robbins. Charles Scribner's Sons, 1937.

Biblical Texts (second edition) by Paul W. Nesper. The Wartburg Press, 1952. The comprehensive indexes according to the church year and the books of the Bible made this book exceptionally valuable.

Treasurers from the Bible, Forum Books Edition, 1944. The World Publishing Company.

TRINITY SEASON

August 2, 1959—Tenth Sunday after Trinity

1. Romans 8:12-17—The Spirit of Adoption
2. Matthew 7:15-23 (or 15-21)—Beware of False Prophets
3. Matthew 5:27-37 (or 33-37)—Warning against Oaths and Profanity
4. I John 4:1-6—Test the Spirits

August 9, 1959—Eleventh Sunday after Trinity

1. I Corinthians 10:6-13 (or 1-13)—God's Faithfulness in Our Temptations
2. Luke 15:11-32 (or 24)—The Prodigal Son
3. Luke 16:1-9—The Unrighteous Steward
4. I Kings 3:4-15 (or 5-15)—Solomon's Prayer for Understanding

August 16, 1959—Twelfth Sunday after Trinity

1. I Corinthians 12:1-11 (or 2-11)—Concerning Spiritual Gifts
2. Luke 19:41-48 (or 41-47a)—Jesus Weeps over Jerusalem
3. Jeremiah 7:1-11 (or 1-15)—The Call to True Repentance
4. I Kings 6:1, 38; 8:12, 13, 22-23, 27-40, 54-58—Building and Dedicating God's House

August 23, 1959—Thirteenth Sunday after Trinity

1. I Corinthians 15:1-10 (or 15:1-11)—The Resurrection Appearances of Christ
2. Luke 18:9-14—The Pharisee and the Publican
3. Matthew 18:1-5—Jesus Teaches Humility
4. Romans 8:33-39—We Are More than Conquerors

August 30, 1959—Fourteenth Sunday after Trinity

1. II Corinthians 3:4-11—The Letter and the Spirit
2. Mark 7:31-37—Jesus Heals a Deaf-mute
3. John 9:24-41—The Testimony of the Man Born Blind
4. Matthew 7:1-6—Judge Not

September 6, 1959—Fifteenth Sunday after Trinity

1. Galatians 3:15-22 (or 16-22)—The Purpose of the Law
2. Luke 10:23-37 (or 25-37)—The Good Samaritan
3. Matthew 5:13-19—The Salt, the Light, the Candle
4. Exodus 20:18-24—The Lord Commands an Altar to Be Built

September 13, 1959—Sixteenth Sunday after Trinity

1. Galatians 5:16-24—The Fruit of the Spirit
2. Luke 17:11-19—Ten Lepers

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*This feature was announced for the July Directory issue. Last minute crowding has made it necessary to publish merely the references for the first three months of the year. The balance appear in sections spaced throughout the year. Friedrich Rest is the pastor of St. Paul's United Church of Christ, Evansville, Indiana. He is the author of "Worship Aids for 52 Services" and "Our Christian Symbols."

PREACHING THROUGH THE YEAR

(continued from page 30)

one can reach the house of the Lord. There is just one tax: "Only repent." By this will you pay for the water that you drink; by this will the wood you get be bought. For there is one who said, "Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." Let us say to him, "Sir, give us this water, that we may not thirst; nor come again to draw."

"Come ye who have no money . . . come buy . . . and drink."

August 9

WHAT IS THE CHURCH?

Hymns: All Hail the Power of Jesus' Name—Fairest Lord Jesus—Love Divine, All Loves Excelling
Scripture: Song of Solomon 6:1-13
Text: "Who is this that looks forth like the dawn, fair as the moon, bright as the sun, terrible as an army with banners?" Song of Solomon 6:10

No other institution on earth is so confused about its nature and its purpose as is the Christian church. If you were to take a dozen clergymen of varying denominations and ask them the simple question, "What is the church?" you would get at least a dozen good but different answers. We know with a certainty what we believe about God—that he is One, that he is all-powerful, that he is the Creator of the ends of the earth. We know with grand sureness what we believe about Jesus Christ, that he is Lord and Savior of the world. But about the church there does not seem to be any ground for agreement.

The Bible is a great picture gallery and presents to the eye vivid portraits of what are otherwise indescribable spiritual truths. God, for instance, is pictured as a spirit, a wind, a consumsuming and angry fire, or a cooling and refreshing stream of water, depending on what aspect of his nature the writer wants to portray. I am not the first to suggest that this particular text is a fair representation of what the church of Christ is. In fact, our reforming forefathers could read the Song of Solomon in no other way than too see it as an allegory, a great cartoon if you will, which shows in pictures, what God intends for the church of Christ. Here, then, is a lovely answer to our question, "What is the church?" She is the one who looks forth like the dawn, fair as the moon, bright as the sun, terrible as an army with banners.

She is fair as the moon because of the attractiveness of the message she speaks. She lives to speak the name of Christ and to tell man that through him God reconciles a man to himself.

And the church of Christ is strong as the sun, because she is able to draw all men unto herself The church is not a secret society which is able to blackball any applicants for membership which it does not like. It is upon quite another principle entirely that the church is formed. She is a family, and a family is not built on similarity of taste, nor complete identity of opinion, but on strong ties of nature. It is exactly in this way that the church of Christ is composed. She is the family, "the whole family in heaven and on earth," named after Christ. It is God who calls men and women into his church, and any church should receive with gratitude and love those he has chosen to be part of its particular fellowship. It is comparatively easy to get along with people who think as you do, who dress as you do, who read the same newspapers and hear the same television programs as you do; but men are united in the church, not by human standards and patterns, but by their oneness with each other in the presence of their common Lord.

A church is as bright as the sun when it remembers its source of unity; a discordant, disunited church has forgotten what it is, why it exists. If this idea jars, if it doesn't go down so well, if it tastes bitter on the tongue to say that all men are our brothers in Christ, then we had better re-examine our whole approach to Christianity and re-evaluate our whole response to it.

The church is as terrible as an army with banners because it is a redemptive fellowship. This is not so much a matter of what the church is; it is a matter of what the church does. She is not a club, nor a party, but an army. An army moves forward like the tide of the sea, carrying before it everything that is in its path. The church, if it is to be mighty as an army, must move forward into areas where it has not dreamed of working before, in places where the world has wrestled and lost.

What is the church? She is as fair as the moon, bright as the sun, and terrible as an army with banners. And she is a redemptive army, a healing body. "And his banner over us is love." By one spirit we were all baptized into one body. Now you are the body of Christ and individual members of it.

August 16

AND SING A SONG

Hymns: Ask Ye What Great Thing I Know?—Be Thou My Vision—From All That Dwell Below the Skies
Scripture: Job, Chapter 35
Text: ". . . Where is God my maker, who giveth songs in the night?" Job 35:10

History could be written around the songs one generation teaches another. With a sigh of nostalgia and a flavor of the olden times we sing the songs of yesterday. There is something of value and of hope in singing them—the remembrance of a quieter day when there was time for sitting around the piano in the family parlor with an off-key tenor to lead and passing the night in the circle of friends and the warmth of song. This is a link with the past—the songs our mothers taught us, the songs of fireside and of altar, the old songs and the old hymns.

One wonders what memories our children will have with the songs we hear today. Surely the noises which pour from radio and juke box these nights are not songs given by God our Maker, if indeed they may be called songs at all. The blaring, brassy cacophony and unceasing beat of today's dance bands will, I fear, bring no mourning for these days as the dear olden time that used to be.

In spite of our misuse of the gift, the talent of music is a present from God to his people. God our Maker has given us songs in the night, songs to bind us together. Scripture teaches us the deep connection between the sorrow of man and the song of God. When the burnt offering begins, the song of the Lord begins also. God our Maker giveth us songs in the night, and we do not hear them until the night closes around us.

Most of us see the night and do not hear the song, for the song is dependent upon sacrifice and sacrifice costs more than we are willing to give. I watch the people around me on the streets and in the stores—all of them strangers to me—and I can tell at a glance, as you can too, that most of them are walking in the darkness of the night of the soul. They know the weight and the worry, the load and the lure of the world; but they do not know the way of release. I see the people too with whom I come into warmer contact—men and women in the hospitals who fight the long battle of pain by day and the longer battle of sleeplessness by night—and I know that some of them have heard the music and the music has lifted them and brought them hope. They are the faithful who have been "surprised by joy." It may be so for each of us. In the midst of our midnights we may find ourselves, like

Paul and Silas of old, set upon with melody and with a song of triumph.

And, mark you, this is no mere snatch of a tune, no broken melody nor plaintive lament that will last for a season and then pass, leaving you more desperate and lonely than before. It is God our Maker who giveth songs in the night, and they are songs of triumph.

When old Oliver Cromwell, the Presbyterian Protector of England, lay dying, he looked around on the faces of his weeping friends and said, "Is there no one here who will praise the Lord?" That is the new note which our faith rings; that is the new song we have learned to sing unto the Lord. Dr. Clarence Edward McCartney waited for death to come in his old family home at Ferncliff on the campus of Geneva College at Beaver Falls, Pennsylvania. The choir and preacher of old First Presbyterian Church of Pittsburgh, where he had served for more than twenty-five years, went to see him one day not long before he came to the swelling of the Jordan. With the old Covenanter's firmness in the right, he joined with them in singing the Scots metrical version of the Twenty-third Psalm. "The Lord's my shepherd; I'll not want." The last note we have from this prince of the pulpit is his voice raised in triumph and song:

Goodness and mercy all my life,
Shall surely follow me;
And in God's house forevermore
My dwelling place shall be.

God our Maker giveth us songs in the night. Where is he? He is here now and gives us a song to sing.

O come let us sing to the Lord; let us make a joyful noise to the rock of our salvation.

August 23

WHAT IS THIS THING CALLED LOVE?

Hymns: When Morning Gilds the Skies—O Perfect Love—God Is Love; His Mercy Brightens
Scripture: I John 4:1-10
Text: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I John 4:10

What is this thing called love, this crazy thing called love? Love is certainly one of the most loosely tossed about words in our language. It is the word used to describe the closest relationships in life, and the most elementary. It is used to tell about a boy's feeling towards his dog, a girl's towards her doll, a mother's towards her child, the way of a man with a maid, and the path the human heart treads to find the way to God.

It is a word to which the church has laid peculiar claim, which has not only been often on her lips but has coursed with vibrant richness through her veins. Without love the church is dead; the gospel she preaches, vain words; and the Lord she proclaims, an empty idol.

"Love God," the church says; and she tells us what this love is. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins."

1. Love is a wound. Love is bearing the thorns as a crown, carrying the cross as a triumph, walking not with pleasure but with sorrow:

I walked a mile with Pleasure;
We chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her,
When sorrow walked with me.

Love is a tearing open of life, in order that the selfish soul that has imprisoned itself in its own cage can get out. We do not always see the wound that is at the heart of love, but it is always there. One not long ago told me that he felt the highest form of love in human life is the love of a father for his child. He is wrong, because this kind of love is all giving and no getting. This is a high

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form of love, but it is not the highest. The highest form of love requires giving and getting. This is the way God loved and loves. He gave his only begotten Son in order that he might get other children. He gave him to be the propitiation for our sins, in order that we, being free from our sins, may love him and serve him.

2. Love is a healing, a making new, a molding of something valuable out of what has been cast aside and thrown out. We bring to God all the worn-out garments of our lives and say, "These will never do," and he takes them and mends their rips and gives them back to be worn for a glory and a covering.

3. Love is more than this—it is a making new, a re-creation, a strengthening. We are made strong by our loves. True friends are angels of God in a very real sense, in that they are messengers from the Divine who are sent to our lives for a purpose and to fulfill his plan.

This, then, is love—that our hearts should be torn open in order that our spirits may walk abroad in the earth, that the wound will be bound, and that the miracle of healing will cause it to knit together, not as it was before, but stronger and healthier.

4. And the secret of laying hold on such a love is open to us too. It begins, not with us, but with God; and our love is but an echoing answer to what he has done. "Herein is love, not that we loved him, but that he first loved us, and sent his Son to be a propitiation for our sins." He has done it so that we may have an example to follow. He has come so that we may know how to go. He has loved that we may learn how to love. He is our Master and our Model. Here is love.

August 30

ON RAISING THE DEAD

Hymns: Guide Me, O Thou Great Jehovah—O Sons and Daughters Let Us Sing—Immortal Love, Forever Full
Scripture: Acts 26:1-23
Text: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8

The resurrection is the key to Christianity. One can accept every other event in the New Testament and still come out with only half a Christ. It is possible that a man who was only a man could be God's vehicle for the miracles of healing and of fulfilling man's needs. It does not seem at all possible to me that a being who was only a man could have been the conqueror of death and the grave. You may doubt anything else in the New Testament and in the teaching of the church and perhaps still be a Christian. You cannot be a Christian unless you accept the truth of the resurrection. The resurrection of Jesus is the chief proof we have of his divinity. It is the best evidence we have that God's hand was on him in a new and a mighty way and that if we come to God with faith in his name we can be made new and strong and whole by the touch of the same hand upon us.

Of all the things which the church teaches, the resurrection is at the same time the hardest for us to credit. Some moderns have a difficult time with Jesus' moral teachings. Other contemporary Christians have a struggle with the idea of miraculous healing. It seems almost incredible and somehow outmoded. But of all the unbelievable things which the New Testament asks us to believe, the most incredible fact of all is the fact of the resurrection—that a man who was dead could be brought to life again, and that his being brought to life is a victory which wins everlasting life for us as well.

The resurrection is a new beginning. Some people think that the gospels end with the resurrection; the truth of the matter is that the gospel merely begins there. This is why we meet to worship on Sunday and not on some other day of the week, and every worship service in the Christian tradition is really a commemoration of this glorious act of God "as it began to dawn on the first day of the week." We are always confusing the beginning of something with the end. Dr. Leslie Hunter, Bishop of Sheffield, tells a parable which illustrates what I mean.

> **As the threats of war and the cries of the dispossessed were sounding in his ears, Western man fell into an uneasy sleep. In his sleep he dreamed that he entered the spacious store in which the gifts of God to men are kept, and addressed the angel behind the counter, saying, "I have run out of the fruits of the spirit. Can you restock me?" When the angel seemed about to say no, he burst out, "In place of war, afflictions, injustice, lying, and lust, I need love, joy, peace, integrity, discipline. Without these I shall be lost." And the angel behind the counter replied, "We do not stock fruits, only seed."**

The resurrection is not a fruit of the spirit. It is a seed.

But above all things else the resurrection is an encounter between man and God. Paul apparently never knew Jesus in the flesh. But Paul had met Jesus as surely as he faced Agrippa. When he said that Jesus is alive, Paul was talking about someone he had met, not casually, the way one encounters a friend on the street, but almost catastrophically, the way one meets one's fate in life. No one had to teach Paul about

the resurrection. He knew about it because he knew the one who was raised. He never knew Jesus dead, he only knew him alive and at work in the world forever. Paul could not think it incredible that God should raise the dead. He knew that he should, that he could, that he did.

You can know it too if you but trust it. And you will know it because the vitality of Jesus will flow through you, because Jesus will touch you, and the touch will not be the cold hand of death, but the life-giving and life-warming hand of one who lives and who leads and who says, "Follow me."

September 6
(Labor Sunday)

THE HIGH COST OF LOVING

Hymns: Rejoice, the Lord Is King—O Could I Speak the Matchless Worth —O Jesus I Have Promised
Scripture: I John 3:1-18
Text: "My little children, let us not love in word, neither in tongue; but in deed and in truth." I John 3:18

We hear a great deal both from labor and from management these days about the high cost of living. It takes no argument at all to convince a person of the truth that it is more expensive to live today than it was yesterday, and our best experts in economics insist that there is no way out of it, that tomorrow it will cost even more to keep body and soul together than it does today. There is no doubt that in America we are living better than we have ever done before. These are such well-established facts that the phrase "the high cost of living" is on everyone's lips and the alphabet boys have reduced it in their inimitable shorthand to the letters "HCL."

It is not, however, the high cost of living that I would have us think about in this sermon. I should rather have us consider together the high cost of loving.

1. Love costs. To get a clear picture of what it costs, think of the price you would pay for the absence of love. We can see this in international relations. The absence of love in the lifetime of many Americans has cost two world wars, two ghastly depressions, countless "police actions" between nations, and the starving and nakedness and cold of millions of men, women, and children. The absence of love has cost hoodlumism in labor unions and exploitation in management. But the presence of love guarantees a better future. It is the one "who abideth not in death" who loves. But he that "loveth not his brother" commits suicide when his lovelessness murders.

2. But of how much it costs only a few of us are aware. The Apostle John long ago saw that it was one thing to talk about love and another quite different thing to practice it. So he warned the first generation of Christians, and his warning still stands for us: "My little children, let us not love in word, neither in tongue; but in deed and in truth." Let's not bother ourselves and one another with talking about how much we love each other. Let us show that love by working together in every deed we do and in every institution we build.

3. Love costs putting something—almost anything, practically everything —before the self. The "I" drops out of life and out of our vocabulary. Now the temptation here is strong to mask our attitudes by platitudes. We talk early and often about loving the brethren. How angry we can get, though, if our toes are tramped on! We think tyrants are a thing of the past or of far-distant countries, limited to kings and dictators. There are those, though, who are tyrants in their homes, who for their own peace and quiet limit the happiness of their wives and children. There are those who, given a little brief authority in lodge or church, dominate all actions and philosophies of that body. May God deliver us from all these small tyrannies and give us courage to consider ourselves,

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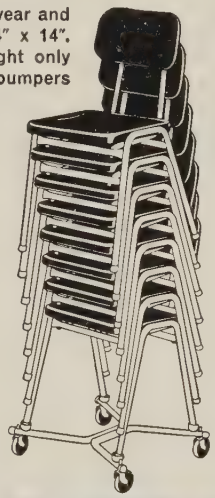

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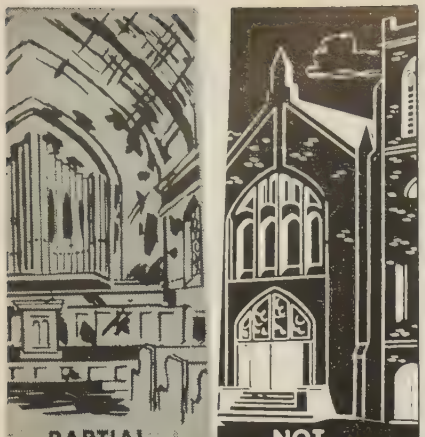

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not first, but finally.

But the high cost of loving produces worthy rewards. It costs the death of self, but it gives back new life, strong life, clean life, in the person and character and presence of Christ. Love costs, and it comes high, but it is strong in that it promises us much. It promises us that "he that loveth knoweth God." But it promises us more—that "he that loveth dwelleth in God." Most of all it promises us that "he that loveth God dwelleth in him."

September 13

BY NAME

Hymns: Dear Lord and Father of Mankind—Be Still, My Soul—In Heavenly Love Abiding
Scripture: III John
Text: ". . . Greet the friends by name." III John, 14

Christianity is the most personal of the world's religions. Judaism teaches us that God had a stake in the life of a people, that he loved a nation, that he saved a family. Christianity tells us that he had an interest and a concern for people, for individual persons whose names he knows. The people of Islam think of their faith as applying to all those who are entered in the warfare for Allah. Christianity talks about a warfare too, the war for the soul of man between good and evil. The battleground is our own spirit, and the victory is a personal one. It is the secret of our faith that Christ died, not for a nation nor in the truest sense even for the world, but for me and for you. The key to Christ's gospel is hinted at in this final salutation from the letters of John, "Greet the friends by name." This is how we must think of each other in Christ, "by name."

1. This attitude will affect our Christian service and our giving. When we begin to "greet the friends by name," we will begin by acknowledging our need for each other. It is mighty difficult to remain impersonal when you are being helped by a fellow human being. Stop to fix a flat for a stranded motorist and you will soon be calling him by his first name. Give a loaf of bread to a hungry neighbor and you will soon want to know about his family and his work and his goals in life. You cannot be charitable in the Christian sense without knowing all you can find out about those you are trying to help. We ought to be able to greet the friends we help by name.

2. It will affect our attitude towards the church too. I do not know, for the life of me, how anyone can call himself a Christian if he attends a church even as regularly as once a week and then goes away to do nothing about his religion or his church until eleven o'clock the next Sunday, when he comes again and goes through the same emotions and the same postures, doing this week after week but never letting his faith interfere with one moment elsewhere in his life. This is not Christ's way. Christ's way demands that we be able to greet the friends by name, and you cannot do this if you see them only once a week in the sanctuary.

3. And it will affect our praying as well. We neglect prayer so frequently; it ought to be the adhesive that binds us together in a church as a company of faithful people. I pray for you, by name; you ought to be praying for me and for one another, by name. Not in our private prayer, by some vague formula—"Help the sick; enrich the poor"—though we need these general phrases when we pray in public, but, "Comfort John in his bereavement," "Help Jane with her burden of loneliness," "Give strength to William in his battle against alcohol," and, "Relieve Mary's pain." Greet the friends by name when you come before the throne of Grace in prayer.

4. There is a final place where we will "greet the friends by name." This is a shadowing forth of our faith in eternal life. There is one thing we know about our immortality and about heaven. It is personal. We will not be lost in a maze of impersonal nothingness. We will not become a part of a nebulous and ethereal "oversoul." We will be ourselves. We will probably be our best selves, but we will be separate and identifiable. I will know you and you will know me. You will know all those loved ones who have gone before, those souls who march in the strength of the Almighty and go on from strength to strength. We will know them, and we will "greet the friends by name."

There is another One who will greet us by name, for he has said, "I have called you servants; behold I call you no more servants but friends, if ye do whatsoever I command you."

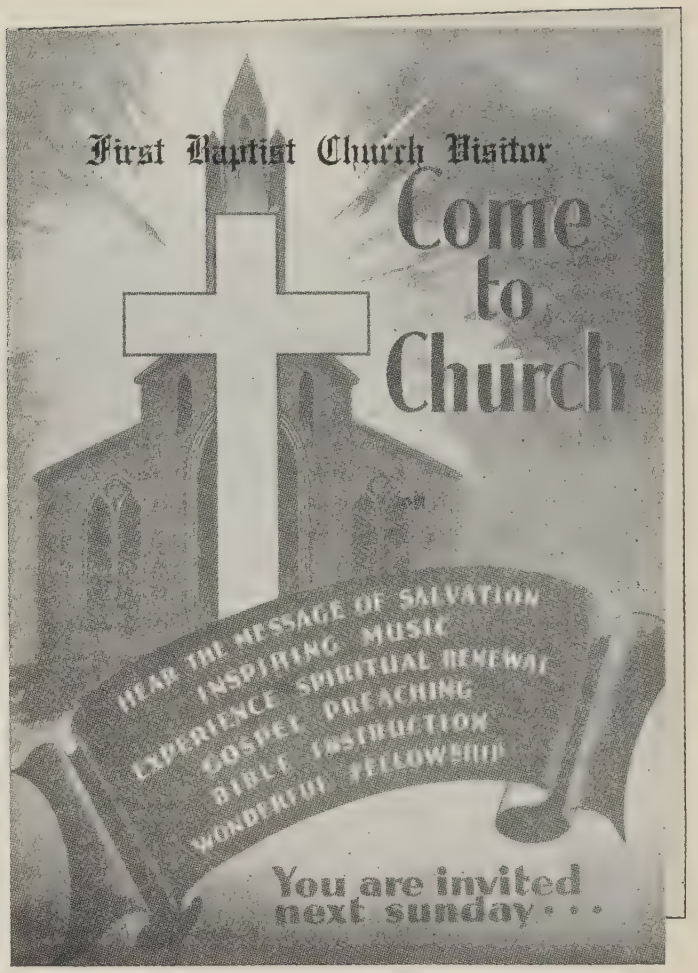
September 20

SOMETHING TO GIVE AWAY

Hymns: My Lord, My Life, My Love—I Love Thy Kingdom, Lord—Lord God of Hosts, Whose Purpose Never Swerving
Scripture: II Timothy 4:1-8
Text: ". . . do the work of an evangelist . . ." II Timothy 4:5

It is one of the laws of our faith that we cannot keep it if we try to hoard it for ourselves alone. It was given to be given away. It was made to be shared. From the very beginning of Christ's coming among us, people have been telling each other this good news. When the shepherds at his birth had gone to

Filling Empty Pews the Parish Paper Way



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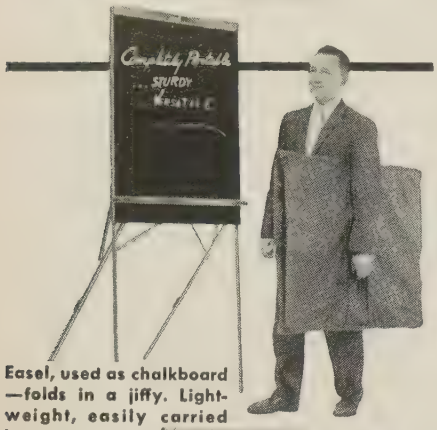

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see the thing that was come to pass and made known to them and to worship at the manger, they returned, so Scripture tells us, and "they made known the saying which had been told them concerning this child, and all who heard it wondered at what the shepherds told them." They did the work of an evangelist.

Christian men and women have been doing this ever since. We may hear the word that Christ has come, but this is not enough to make us Christians. We have got to go to see it for ourselves. We must find it true that Christ came into the world to save men from their sins; we must feel the power of that truth and know the freedom of that salvation. We must each in some way make our pilgrimage to Bethlehem; and after we have learned that the divine Word of God has been made flesh and has dwelt among us, we will soon discover that this, even, is not enough.

There are two sides to the Christian coin. One tells us that God has done much for us—in his glorious creation, his blessed redemption, and his daily sanctification of life. The coin has another side which tells us what we have to do for him. It says that our hearts must accept him, that our minds must give him a reasonable service, and that our hands must be put to work to build his kingdom. It tells us too that our lips must speak of him to others.

This is what it means to "do the work of an evangelist." It means that we really care about the Christ who came to earth for us. It means we really care about the people to whom Christ came. We dare not be selfish about this thing. The unhappy thing about the universality of Christ is that we can always think of it in vague terms. We always imagine that when we call Christ the Savior of the world we mean, "He is my Savior," and perhaps the Savior of the heathen Chinese, but easily forget that he came to save the countless multitudes who live in the houses in-between. It is easier to put a penny in an envelope and think you have done your duty to the people served by the mission boards than to do any serious thinking about your duty to the man on your street. You must go to him yourself and speak to him of your church and her faith, and invite him to come with you to the activities of that church. You may shrug your shoulders and thus toss the burden of the millions in Asia and Africa onto the shoulders of the missionaries, but you cannot so easily shrug off your responsibility in Christ's name to your neighbor in your own home town.

If we really care, we must do something. We must do the work of an evangelist. What do we do? It is neither as difficult nor as complicated as we like to excuse ourselves into thinking it is. It is no harder to ask your neighbor to your church than to invite him to your club or lodge. If you have received any benefit at all from your church, it must be easy to share this good with someone else. You have done the work of an evangelist when you have issued the invitation. What is done with it is not your responsibility but the responsibility of the person you have invited.

The work of an evangelist is your work. The church has never been spread abroad by the clergyman working alone. One thinks of David Livingstone, of Robert E. Speer, of William Carey and wonders what would have happened to the mission enterprise if they had waited for ordination before they did the work of an evangelist. God works outside the ordered ways of men, and so will he always work. When he stirs the heart of a man to the point that he really cares what happens to his eternal soul and the souls of those around him, when God's spirit so warms a man's heart, it will be a living and a burning fire which will warm every heart with which it comes in contact.

When we do the work of an evangelist, we announce that we have a King to herald. It is our job to prepare the way for him, but he must come or our work will have been done in vain. I do not think it ever happened, but would it not be a catastrophe if all of the trumpets of England should sound and the great drums boom and the queen not arrive at some ceremonial occasion? But we know this—that if we prepare the way, Christ will come into the hearts that wait for him.

Through the world far and wide
Let there be light.
Nearer and nearer draws the time—
The time that shall surely be
When the earth shall be full of the glory of God—
As the waters cover the sea.

September 27

THE DIFFICULTY OF SITTING STILL

Hymns: Rise up O Men of God—O God Beneath Thy Guiding Hand—O Worship the Lord in the Beauty of Holiness

Scripture: Lamentations 3:22-33

Text: "It is good that one should wait quietly for the salvation of the Lord." Lamentations 3:26

In spite of the fact that many of us dream of the time when our working days will be over and we can be retired into green pastures, most of us have discovered that sitting still is the hardest thing in the world. It is not in the nature of a man to fold his arms and relax and let life come to him for a change. We go all our days on taut

nerves and at high tension, and it shows in our faces. We're an excited people. Even our children do not know how to take life easy. Our grandparents would be appalled at the schedules today's children have to keep. Our youngsters have to be on the go so much that our homes have become railroad depots where they drop in now and then to change trains and catch a meal on the run. We must always be on the go, jumping here and there and doing this and that. All of life is lived in a hurry. We are high-strung and on the make.

Contrast with this nervous and irritable pace of life the quiet way the Bible points. Thus saith the Lord God, the Holy One of Israel, "In returning and rest you shall be saved; in quietness and in trust shall be your strength." "Be still, and know that I am God." "It is good that one should wait quietly for the salvation of the Lord."

We can hardly believe that. But it is evidently true that in the end our salvation is not to be sought. It is sent to us. In a sense that we do not often recognize it is true that the best things in life are free. There is no monoply on the good things. They are there for rich and poor alike. They are free. They cannot be bought nor earned. It is senseless to waste our energy, then, in a vain effort to merit them. "It is good that one should wait quietly for the salvation of the Lord."

There are two warnings we need to give ourselves at this point. The first is this: Sitting still need not mean falling asleep. Christianity is no empty preaching of a do-nothing attitude towards life in the expectation that everything will be handed to you on a silver platter. There are some things we have to do. Faith is no idle mouthing of a few pious phrases learned in Sunday school, nor a careless twiddling of thumbs in a corner, thinking that all that is evil will automatically disappear and all that is good will somehow come in its fullness to you. A telephone is a more useful instrument than a loudspeaker. A loudspeaker will allow you to hear many good things; but a telephone, in addition to this, allows you to respond to these glad tidings. We have got to make use of the receiver and to make use of the mouthpieace as well. We have got to answer God, the giver of all good things, by a complete response of love to love, of mercy to mercy, of giving to his sending.

The second warning is this: Sitting still is much better before salvation comes, not afterwards. We sit still to learn of him. We rise up to do his bidding.

Don't get me wrong. The process of sitting still is no once-and-for-all procedure. It is in returning and rest that we shall be saved. That is why we keep the day of rest and gladness. Man needs periodically to catch up with himself and see what he can be. There is need once in a while to take our lives to some standard by which they may be measured, that we may see where they are short of some virtues and too full of some vices, and that we may with the help of God begin to correct them. When we have overspent our energies we cannot work. We need the Christian pause that refreshes.

The world is so noisy and the press and jostle of a thousand cares and duties so blatant and so deafening that we cannot hear the voice of God. We need to sit still and let God come. We need to have ten minutes of silence in our lives each day to draw our souls into the healing silence of the eternal, with the world shut out and in a position to hear what the Lord our God doth speak.

How terribly much we stand to lose if God's precious life-giving power, when it falls across our lives, finds us —through our refusal to be quiet and to pay heed to him—hard as the stones of the street at his coming. How graciously strong we become and magnificently big we are when our lives are tuned in quietness and confidence with

(turn to page 43)

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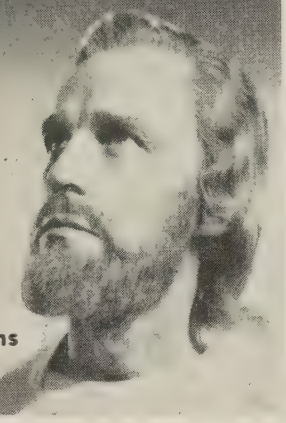

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Audio-Visuals in the Church

Audio-visuals offer a variety of approaches. Projected pictures are perhaps the most popular at the present time. These would include motion pictures, filmstrips with records, opaque projections, and slides. All of these have a place. There seems to be a feeling that the work horse of the system is the filmstrip. Supplemented with good records, this type of projection is simple, effective, and at the same time economical. Once a good projector has been secured, the purchase price of films and records is not great. A good filmstrip—in color, with forty to fifty frames—may be purchased for five or six dollars. If the strip is in black and white, the cost is less.

Church Management hopes to build up a section for reviewing materials in this area that will compare favorably with our book review department, which is recognized by all religious publishers. There are not as many films produced as there are books, so this will not be a monthly feature. It will be run from time to time as material is sent us from the distributors for review.

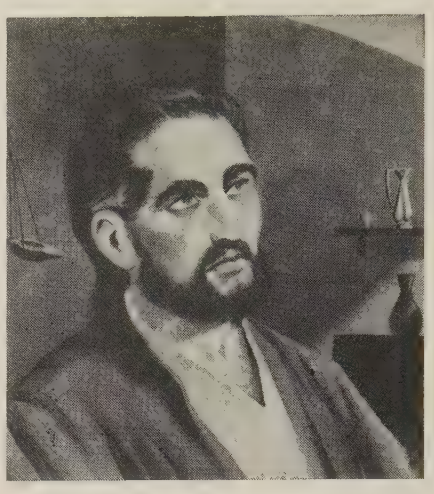
For the present we are not in a position to review motion pictures but will be happy to receive filmstrips, slides, and records. These will be appraised and reviews will be published.

HOW WE GOT OUR BIBLE—four filmstrips, with recordings, on the history and drama of our Bible. Produced by Society for Visual Education. Script written by Doris Close Demaree. Illustrations by Esther Bell. Narration by John Mallow. Music by Vemida Jones. Single filmstrips, $6.00; record with two subjects, $3.00.

These films have been prepared for class purposes. The producer indicates that they are suitable for age groups ranging from ten years to adulthood. To make them more effective, scripts are offered in two editions—one for children, the other for adults. This is a common practice with some distributors, making it possible to get double use from the pictures.

Film number one is entitled "The Beginnings of the Bible." Number two is "Making of the Old Testament"; number three, "Making of the New Testament"; number four, "The Bible—A Book for Everyone."

The first film tells the story of the people of Israel. It really begins with the creation and continues, frame by frame, to the time of Jeremiah. The second film duplicates somewhat the material in the first film, but it specializes in the literary division of the Old Testament. It makes clear the division of the various types of literature. The third film tells how the various gospels and epistles were written and the method by which they were brought together. The fourth film expands the story to tell about the penetration of the Bible into the world. It gives special emphasis to the English Bible.



Hosea, Prophet of Love
From "The Story of the Prophets"

These filmstrips can be adapted to most any age, but the information is elementary. They are not for the scholar but for the learner. The producer has gone to considerable effort to secure genuine pictures for the study. For instance, in the last number we find that the pictures include some photographs from the collection of Dr. John C. Traver. These include several pictures of the Dead Sea Scrolls. From the Yale rare book collection comes a photograph of a Gutenberg Bible. The British Museum has provided one which shows the *Codex Sinaiticus*.

These films may be used on successive Sundays or, as the producer suggests, as a quarterly feature, one every three months during the year. The playing time of the records runs from eleven to twelve minutes.

The reading script and utilization guide are helpful to the teacher. The records carry the chime signal to assure accurate timing by the operator.

THE STORY OF THE PROPHETS—ten filmstrips, with recordings, entitled "Frontiersmen of Faith." Cathedral Films. Script by William R. Terbeek. Produced by James K. Friedrich. Directed by Jan Sadlo. Each filmstrip, with manual, $6.00; record which includes two subjects, $3.00.

Here is a series of ten soundstrips which will delight children and youth, and will also please the mature Bible scholar. The filmstrips are not a verse-by-verse interpretation, but they will give the viewer a good insight into each individual prophet and will help to place him in the proper historical era. The opening film presents the story of the prophets in a general way, to prepare the viewer for the individual studies which will follow. The series is concluded with a filmstrip entitled "In Fullness of Time," in which, by using a narrator, the words of the prophets are placed in parallel with words of Jesus. They well prepare the way for the coming of the Lord.

The prophets studied are Amos, God's angry man; Hosea, prophet of God's love; Micah, prophet of the common man; Isaiah, statesman for God; Jeremiah, the reluctant rebel; Ezekiel, man of visions; and the prophet poet of the exile (Isaiah 40-66).

Isaiah is given two full films and two records. The first one is entitled "The Vision of Isaiah," based on the first six chapters of the Book of Isaiah; the second has the title "Isaiah, Statesman for God." It is based on chapters 1-39 of the book.

For each film a Teacher's Study Guide and Manual is provided. This contains the text of the words on the recordings. The manual gives information which will prove valuable. It sets the dates for the prophet being studied and gives the geographical background. In parallel columns are found interpretative notes which will be of value to the teacher.

We mentioned above that these soundstrips will interest the mature Bible scholar. By that we mean that the interpretation is based on sound scholarship. It also means that the social implications of the prophets have the emphasis to which they are entitled.

We think that the very best use for these films is in classroom study over a period of weeks in which the lives and works of the prophets are discussed and appraised. In the very best sense of the word these films are worthy of such appraisal.

The recordings in themselves are a delight. They carry the automatic celeste chime signal for changing the frame. They also have been equipped with the automatic changer for those fortunate enough to have a projector which can utilize this very desirable feature.

Playing time is approximately seventeen minutes for each recording.

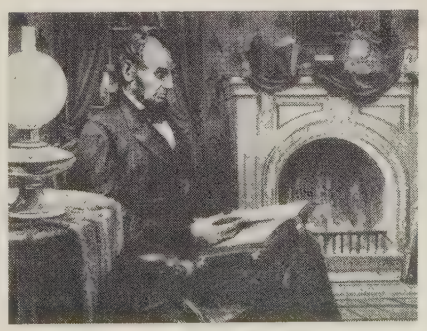
THE BIBLE AND THE PRESIDENTS—a series of four colored filmstrips with records. Presented by the American Bible Society. Produced by Cathedral Films. Each filmstrip, with study manual, $6.00. Record with two scripts, $3.00.

The projection of four 35mm filmstrips in this series brought back to the reviewer the nostalgic memory of his youthful admiration for four great Americans—George Washington, Thomas Jefferson, Abraham Lincoln, and Theodore Roosevelt. In a sense it offered a rebaptism of American idealism which may have grown somewhat dim.

The hand of God must have had a direct influence in the founding of this nation, for what else could have brought together at that time such leaders as Washington, Jefferson, Franklin, Madison, and others?

Presidents Washington, Jefferson, Lincoln, and Theodore Roosevelt were definitely influenced by the Bible. Many of the others also have been so influenced, and we hope that the society will lengthen the series to include many more. James Garfield, William McKinley, Woodrow Wilson, and Calvin Coolidge would be splendid subjects for this series.

The filmstrips are appealing. The editors have done well in telling the stories. The characters are not posed, but the artist evidently used historic pictures as his basis of study. The coloring is very well done. The records have



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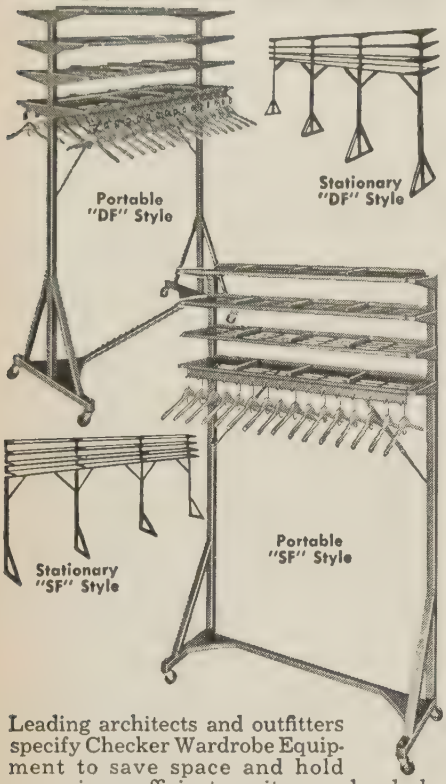

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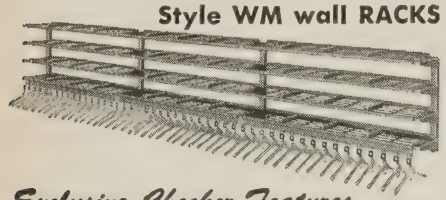

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been impressed on a nearly transparent plastic. They are adapted to automatic changing or manual control. The films run from forty-four to fifty frames in length, with a playing time of fifteen minutes each. A four-page leaflet which reproduces the words of the narrative goes with each set. This can be used when the projector is not equipped for record reproduction.

It is suggested that these studies be used to supplement the usual church school lessons on special days of the year. The leaflet which accompanies the film also contains a suggested program for a worship service which may be used.

RELIGIOUS RECORDINGS

ON A CLEAR SABBATH MORNING—a new two-faced recording of thirteen gospel hymns. Sung by the Vestry Choir under the direction of Keith Textor. Distributed by Warner Brothers. Monaural, $3.98. Stereo, $4.98.

The selections: "The Church in the Wildwood," sung by the entire choir; "Stand Up for Jesus," choir and brass quartette; "The Old Rugged Cross," the choir with a solo by Leonard Kranendonk; "Softly and Tenderly," a quartette consisting of Donald Hoiness, Keith Textor, James Leyden, Michael Stewart; "I Need Thee Every Hour," the choir and a trio consisting of Margaret Wright, Donald Hoiness, Sylvia Textor; "Let the Lower Lights Be Burning," the choir and brass quartette; "Onward Christian Soldiers," the choir and brass quartette; "Have Thine Own Way, Lord —Just as I Am," the choir; "The Ninety and Nine," the choir with a solo by Michael Stewart; "When the Roll Is Called Up Yonder," a quartette consisting of Jerry Duane, Keith Textor, Leonard Kranendonk, Michael Stewart; "In the Garden," the choir with a duet by Keith and Sylvia Textor; "Jesus, Lover of My Soul," the choir and brass quartette; "God Be with You," the choir.

The old hymns, or gospel songs, as some prefer to call them, live on. Many of the venerable ones have passed out so far as modern hymnbooks are concerned, but they still appear as songs for revivals and have a place in the new recordings. Occasionally one like "When the Saints Come Marching In" is given a little change in arrangement and becomes a hit on the stage and screen.

These renditions, somewhat rearranged, offer the old-time songs in a very pleasing manner. This recording deserves a place in record libraries of sacred music.

YOU CAN MAKE PRINT!

(continued from page 29)

you may send only one story and get it all in, perhaps even with a picture. "Why?" you ask.

Newspaper are unpredictable things. We do not know from day to day what will be in the paper because we cannot predict what will happen in the next twenty-four hours. Perhaps the day you gave us so much material there was a fire downtown, an election, a bad accident, or an important national or international development. To make room for these things we cut down on everything else. The day we used all you gave us might have been a dull day when we were actually digging for news. We were glad for your story and used it all.

Sometimes we do not use the terms you give us, any more than we use technical farm, chemical, or legal terms. Your "service of holy communion" may end up as simply "communion"; "every member canvass," as "canvass" or even "solicitation"; and "Sunday church school," as "Sunday school." Each newspaper must follow a certain style and can do so as long as it does not distort the facts. If you say Sunday school will be Sunday morning and the newspaper says Sunday night, then you have reason to inquire.

I emphasize "inquire," not "complain" or "demand." Sometimes there is a reasonable explanation for such a mistake, and a correction or another run of the article in the next newspaper will easily remedy the situation. But if the church representative gets angry or unpleasant, the newspaper probably will not feel like doing anything about it.

If there are two or more competing newspapers in town, release news to both of them at the same time. This is important: Play no favorites! Every newspaper will respect you for releasing it to all at the same time, but none will respect you for letting another paper have it first. If you send a written notice ahead of time, write in red pencil across the top, "Release on (date)."

Always remember that the newspaper and the church are both necessary institutions for community good and are working together to inform and inspire citizens. Good press relations can be enjoyable and rewarding for both the church and the newspaper. Be considerate, accurate, and prompt; and you, too, can make print!

(the end)

SERMON CALENDAR

(continued from page 39)

his way and will.

It is good that one should wait quietly for the salvation of the Lord.

October 4

(World-wide Communion)

OF THE WHOLE WORLD

Hymns: God Himself Is with Us—Here, O My Lord, I See Thee Face to Face—Let All the World in Every Corner Sing

Scripture: I John 2:1-11

Text: "And he is the expiation for our sins, and not for ours only but also for the sins of the whole world." I John 2:2

The whole world meets today at this table. In every land where Christ's name is proclaimed the invitation is being extended to "come . . . eat; come . . . drink . . . and be ye grateful." It is, in part, a sense of tragic loss, of confused emptiness, that draws the world together. No one is happy, no one is satisfied—with himself, with his life, with the land he lives in or the time in which he is set. The whole world is unhappy about what it has done, uncertain about what it has yet to do, and tired out with the very thought of the impossibility of getting the job done. The question we might well ask each other in all seriousness is, What's eating you? For something is gnawing away at our hearts, chewing the warmth out of them, gnawing the vigor away, eating the concern.

Though we will not face it, often there is only one word to cover our trouble, one name by which to call it. It is sin. "We have all sinned, and come short of the glory of God." Our trouble—the world's trouble—is that we have broken the relationship that binds us to the heart of the Eternal. We have disobeyed and fled from our judgment, and that is sin. We have had a talent given to us and have hidden it in the earth, and that is sin. We have passed a brother in trouble on the highway and crossed to the other side, and that is sin.

Forgiveness is possible. That is the sunshine of our lives, that is the rock of God beneath our feet, that is the force that moves us forward. Only a Christian in the midst of darkness can see light and live. Only a Christian in the midst of confusion can hear a voice say "Peace" and take heart. He can walk in the lowest depths if he will stand with Christ in the upper room but once. And unless he can, he can do nothing. God in Christ does justify the ungodly, and so we can stand still and stand firm against all of life. "For Christ is the propitiation for our sins, and not for ours only but also for the sins of the whole world."

This is a wonderful table, but it is an awful table too. If Christ is here, the propitiation for our sins, then all our life comes before him for judgment. Much that was for our pleasure will not please him, and if we are to please him those things are to go. "Here, O my Lord, I see thee face to face." Then prepare for a shifting of values, from your scale to his; and prepare for a harsh judgment on what you would do and think and say; and prepare for a purging, a strengthening—for his judgment heals even while it smites, and while it searches, saves.

To this table we come for judgment and for forgiveness. There is no forgiveness for the whole world unless there is forgiveness for me. If all were forgiven but me, the whole world would not be forgiven. Can you grasp the dimensions of it? "Of the whole world . . ." "O love how deep, how broad, how high, how passing thought and fantasy, that God, the Son of God, should take our mortal form for motral's sake."

The whole world cannot be forgiven unless I am forgiven, unless you are forgiven. And unless the whole world is forgiven, we cannot be. He is here to break the vicious circle of sin and judg-

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ment in which the world was bound and helpless. He is here to set free the captive-bird spirit of each of us.

Walk with strength, my brothers in Christ, for you are his and by him you are free and in him you are made strong. Bring your sins here; own them to yourself and to your God; leave them here to be destroyed and wiped out and forgotten; march forward with the prayer of Asa, king of Judah, on your lips: "O Lord our God, we rest on thee, and in thy name we go against this multitude."

October 11

THE LITTLE FOXES

Hymns: We Bear the Strain of Earthly Care, But Bear It Not Alone—Breathe on Me, Breathe of God—Blessing and Honor and Glory and Power

Scripture: Song of Songs 2:8-15

Text: "Catch us the foxes, the little foxes, that spoil the vineyards, for our vineyards are in blossom." Song of Songs 2:15

It's the little things that count. Over and over again we learn in life that the old maxim about taking care of the pennies because the dollars will take care of themselves applies in many more realms than the purely economic. When the big things come upon us we learn to turn to God for strength. Complete failure drives us to the Almighty because we are ready to admit that we do not have resources of our own to call on for help. If a man is blind, he can learn all the helps and habits that enable the blind to do a truly miraculous work of coping with life. If he loses a sense, or a limb, man learns the lesson of compensation and makes up for his loss in some way. But a finger that is out of commision temporarily seems much more of a nuisance to some people than a serious crippling or a fatal disease does to others. This is partly true, I think, because of the fact that God in his extreme wisdom does seem to tender the wind to the shorn lamb, that he does not in the long run send a burden which is too heavy for the back that must bear it. In Bishop King's mighty phrase, for the most part we can expect to "go bravely on doing the daily duties and trusting that as our day, so shall our strength be." God does send the heavy machinery of his grace to help in time of need, but it seems to be expected that we will bear the minor loads ourselves, and it is these that most consistently get us down.

It is because the vines of our lives have tender grapes that the little foxes are able to destroy them. We fall more often as victims to the petty irritations of life than we do to the mighty blows of death, destruction, and disease.

One of the little foxes we need to catch is the fox of frustration. How do you deal with your disappointments? Do you let them get you down? Or do you, with the help of Christ's gracious presence, turn them into new channels of opportunity? If it is frustration that is eating you and destroying the tender grapes of your life, catch this little fox; for when one door closes another door opens, and it can open into wider opportunities, greater glory, and richer treasure.

Another little fox that eats up the blossoms on our vine before they have had a chance to prove themselves by fruit and success is the little fox of fear. If you cannot swim, it is a good thing to be cautious of deep water; but your caution ought not to prevent you from learning how to swim. If you are not sure of the road, it is a good thing to take the precaution of getting a road map or a guide; but it is not wise to let your fear keep you at home. "Catch the fox, the little fox of fear." "To fear the worst oft cures the worst," said Shakespeare. The real remedy for fear is to replace our fear of man and of the things of the earth with the fear of the Lord which is the beginning of wisdom. When true trust in God comes into your life, the petty fox of fear is caught in a trap and destroyed. "What time I am afraid, I will trust in thee." "Fear thou not, says the Lord God, "Fear thou not for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Catch this fox before it catches you.

The final little fox which we must catch to free our lives that they may be worthy in God's service is the fox of fatigue. When we are tired, life is most apt to go to pieces. We get tired out when we try to do too much and end up doing too little. There are very few sports in which it is necessary for one man to win the game. It is so in life. We cannot do everything, and we drive ourselves to the verge of insanity if we try. You can catch the fox of fatigue in your life by planting it with a little discipline and order. And you can kill that fox by providing your life with a high and a mighty purpose. God has given you your life and your place on earth for a reason; he has a job for you to do. When you discover what that job is, when you intend to serve him and him alone, you begin to shape your life to that end, and you begin to become an integrated and whole personality whose way is health and holiness in him. Then there is no room for the little fox of fatigue, and you will find it gone. For the most part tiredness is just a substitute for boredom, and when you are serving Christ with fullness there is no room for boredom.

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Judge not the Lord by feeble sense
But trust Him for His grace,
Beneath a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste
But sweet will be the flower.

October 18

ON DOING FIRST THINGS FIRST

Hymns: Sweet Is Thy Mercy, Lord—My Jesus, as Thou Wilt—I Bow My Forehead to the Dust
Scripture: St. Matthew 4:1-17
Text: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." St. Matthew 4:17

What is the attraction of evil? Without thought of ultimate cost or eternal value we are so quickly lured by the false brilliance of wrong that we go out after it in every form. Man's eternal fault has been that he can all too easily be led aside from the right way. The path that he knows in his mind and believes with his heart is right has not much of an abiding grasp on his real life. We are all guilty. We are human and we have all sinned and come far short of the kingdom of God.

At the very beginning of his ministry our Divine Lord knew that if he was to win the people of the earth to the kingdom of God, he must first make them aware of the fruitlessness of the life away from God. They must be challenged to do first things first. His first call was not to join any band or to be numbered among some elect company. His first command was no forward-moving one, but a single "Right about face!" His primary concern was not that man move into the kingdom but that he be made conscious of his present position in relation to that kingdom. His first text was not "Believe" but "Repent."

He wanted us to know that the godless life is a rewardless waste, that it has no permanent, lasting results.

The first thing we are asked to do is to give up. We must relinquish control; we must make confession that we have been without genius or success in our lives, but that we, like other men are

. . . homesick in their homes
And strangers under the sun.

The word "repent" demands a radical change of mind. It is an idea which like the old Greek God Janus has two heads, one looking to the past and one with quiet determination surveying the future. There must first be honest and sincere remorse over the sins committed; there must be an owning up, a confession. We have subtle ways of heart and mind to evade it. One such plot is to escape the honest contemplation of our own faults by a strong and hearty condemnation of other people's sins. It does most of us a world of good to sit in church and agree with zealous assent as the minister makes mockery of the scoffer outside the church, while all the while our own lukewarm sincerity about matters of faith and the kingdom lay us open to stronger accusation from the Master of the race. It is quite pleasant to spread quickly among our neighbors the juicy bit of news that Mr. Smith is drinking again and that Mrs. Smith is about to leave him, but it is anything but pleasant to own up to the waste and destruction that the unbridled gossiping tongue which spread the rumor and the news has caused. It takes a real man to make confession of his own inability to perform a just duty of worship and of homage to the God who makes this slight demand of him.

Another thing we do, which may be

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but a special case of this same evasion, is to place harsh labels on our brother's sins in a sudden avowal of stark realism and then to dreamily paint our own sins over lightly with some glowing and virtuous title. If he does it, we shout, "Backbiter, gossip, slanderer." If we do it, we calmly say, "I really think the truth ought to be told and the facts made known." If he does it, we say, "He's narrow-minded and bigoted." If we do it, we apologize only because we are defenders of the true faith and our consciences won't let us do otherwise.

It may be that our sins so blind us that we cannot repent except by God's gift. This seems to be the teaching of the New Testament in the matter. There is the begging spirit of love which in humility and tender compassion knocks continually at our heart, asking that we give up this unnecessary poverty in the far country and come to ourselves and go home to a Father who is forgiving and kind and ready to receive in welcome and in affection.

We are called to repentance first by our Lord. And this for a purpose: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." The act of repentance to which our Lord makes his first call is preparatory to entrance into that realm of the spirit which he came to inaugurate. It is a getting ready for something better. There is an inevitable sound to our Lord's summons. "Get ready," he says; "the kingdom is coming." It will begin without us if necessary, for the kingdom will not wait upon the latecomers, but it is coming. It will not be dependent upon our repentance, for who among us has not known the weakness and the futility of human resolution? The path that is paved with good intentions is decidedly not the path to heaven. Sin leaves us with powers too weak to refashion life in our own resources. The man who repents and then lets God go is like the man of whom Jesus told who had a devil who lived in the house that was his heart. The devil was driven out and the house was swept clean and the furniture dusted; then the tenant stopped paying any attention to his house. So then by stealth came the devil back again with six companion devils. Seeing the clean room, he made himself at home there with his brothers and began the process of untidying and dirtying up again. But this time it was sevenfold worse, and the last state of that man was worse than the first.

We cannot move by human resolve alone. But our resolve is met, beckoned on, and prompted by God's resolve in our behalf.

The first thing that Jesus preached was "Get ready," because God's kingdom is coming. "Jesus began to preach, saying, Repent: the kingdom of heaven is at hand."

October 25

THE LORD'S LOST LOVE

Hymns: Before Jehovah's Awful Throne—God Is Our Refuge and Our Strength—Begin My Tongue Some Heavenly Theme

Scripture: II Corinthians 8:8-24

Text: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich." II Corinthians 8:9

The most tragic columns of the daily papers are those of "Lost and Found" advertisements. There is no sorrow like unto the sorrow of losing something which you value as a treasure. One would rather give his goods away than drop them unawares on some dark street, to be kicked perhaps into oblivion or found by someone who would neither respect them deeply nor use them wisely. The uncertainty over a dog that has strayed away from home never to return is enough to make one disconsolate. To lose what we have and hold in this world is a tragedy.

It is a tragedy about which our Lord knew something. Did he remember from his youth in Nazareth the patient searching of a kindly shepherd for one little lamb missed at day's end? his persistent clambering over rocks and wading through streams until his deep eyes filled with fear, his whole body quivering with hunger? Did the Lord remember the joy of his shepherd neighbor over the safe return of this one that was lost to the safety and security of the sheepcote?

Consider that story of the deepest loss of all—the parable of the Prodigal Son. Are there echoes of remorse and regret at his own childish wandering away on his first visit to the temple? reminiscences of the sadness and desperate tears of his parents at the loss? glimpses at their joy in reunion when he who to them was lost had been found again, when he whom they had feared dead was known to be alive again? Yes, our Lord knew in the days of his flesh the tragedy of losing things; and in his manhood he shared this common sorrow of all men.

In his Godhead, he has known the tragic loss of his love, the wasteful misuse of his grace, the shallow acceptance of his faith on the part of us men who publicly claim him as Lord and openly wear his name.

We've lost his love. How? We misspent it yesterday when we would not credit him enough to be our help and guide. When do you pray? Are you not apt to pray with more zeal and with almost desperate intent when faced with

some tragic and unexpected blow? In the days of World War II we termed it "foxhole religion"; and we saw in it the last stand of a faith which has not been constantly burning but which now flashes forth because of deep and overwhelming need. Far too often our faith is likely to be of this variety. Men who trust God in calamity are not the new creatures for which the Lord of Life came to earth. Job turned to him when disaster struck. Christ paid a high price for a higher faith, and we have lost it—or at least are in danger of losing it, as one is in danger of losing a limb who will not keep it alive through exercise and use. It is the man who will turn to God in the sunlit hours—at the blaze of noon in his life, when all is calm and quiet and the soul is placid and untried—who has learned something of the kind of trust which our Lord came to teach. He is the hope of our eternity, whose heights will not easily be scaled by some last-minute attempt at winning them, but whose bastions are won by day-to-day plodding in perfect content that God is near to bless and to control. It is the constant pilgrim who knows the grace for which our Lord Christ, though he was rich, became poor.

We have lost Christ's love by turning his humility into humiliation. We forget by whose footsteps we would track our way through the snows of this life. We take him for guide and set our feet to follow him, but we lose sight of him in the ascent and forget his name. He found the way through the woods and has promised that trusting in him for strength we shall find it too, but we think we can make our way alone and that we do not need him. Because he has broken trail, we think that is all that is necessary. We have been fooled. Because he has put on the garb of humility, we forget what beats beneath the poverty. But look at him, look carefully at him. What do you see? He is not the humiliated one. He is not the defeated hope of all men. He is the Son of God who voluntarily has humbled himself in order that our hopes may become real in him. Who is he? Edmund Spenser can tell us:

> O blessed Well of Love!
> O Floure of Grace!
> O glorious Morning Starre!
> O Lampe of Light!
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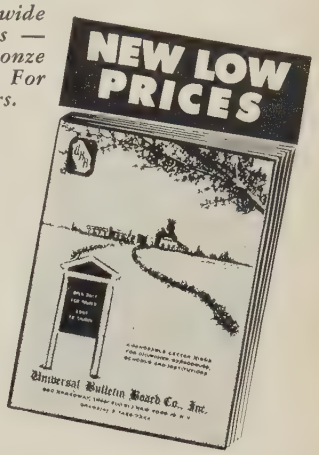

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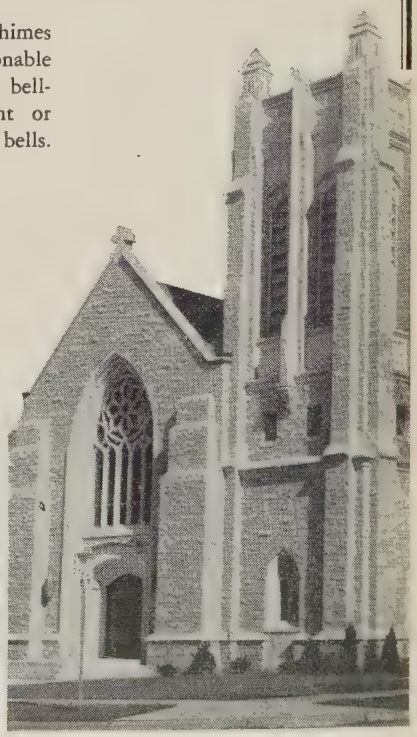

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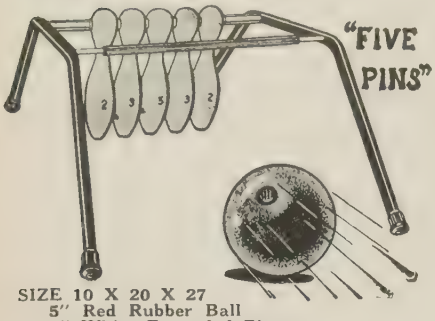

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he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

November 1

SHADOW AND SUBSTANCE

Hymns: Lord, as to Thy Cross We Flee —Behold the Lamb of God—Look Ye Saints the Sight Is Glorious
Scripture: St. Mark 9: 14-29
Text: ". . . I believe; help thou mine unbelief." St. Mark 9:24

Our lives are strange mixtures of the shadow of faith and the substance of doubt. We walk halfway between darkness and light. When we are almost sure of ourselves and our path is well nigh certain, we are perplexed with the gravest of misgivings and lost in the muddiest of doubts. We believe hopefully, and yet the threads of our faith begin to ravel and we need strength to build on our unbelief.

How can we move from the realm of speaking about what we believe with our lips into doing something about it with our hands? For surely each of us would admit that there is at present a great gulf between what we say we believe and the way we act. We say we believe that God has called all men to him and that his Son has come to bring whoever believe in him to the way of salvation. We say that there is no difference in the eyes of God between men of one color or race and men of another. You will notice that I have consistently said "we" do this and "we" act so. I am not saying "you" do it or "you" act thus and so, for I count myself among the guilty ones who walk according to the shadow of faith and not according to its substance.

The first thing to do in any problem is to act according to the light that we do have. We would like every day to be filled with sunshine and aglow with love, but there must be rain and clouds as well. We do not stay indoors behind shut shades because the sun is not shining. We would like every problem to be solved easily, and we would like to be able to avoid the problems we cannot solve immediately, but life is not made that way. We cannot always travel the broad highway where many a man has walked before us—and found the path and blazed the trail and made the way straight and smooth and easily traversed. Sometimes we move forward as slowly and carefully as we possibly can, but we move forward. To stand still is to be destroyed, and not to move is to regress. We walk according to the light we have in untried ways, until "the experiment becomes an experience," and upon the experience we can build.

The second thing to remember is that in our unbelief as well as in our faith, God is with us. King Cyrus of Persia did not believe in the God of the Hebrews, but something moved him to allow the children of Israel to go back to their native land and to build again the old waste places. He would have liked, I think, to keep them in slavery and to exploit their labor, using their strength to build his own places and to fight in his army. He did not know what it was, but Scripture is sure at this point. God spoke to Cyrus and said, "I girded thee though thou hast not known me." God is often in our actions, though we do not know him. He will guide our steps though we walk only in the shadow of his greatness. This is the moving of God's spirit on your spirit, and it will come to you as often in the times of trouble as in the hours of happiness.

Thomas Chalmers has a marvelous sermon on the text "Perfect love casteth out fear" which he calls the expulsive power of a new affection. Hatred, selfishness, pride, narrowness of love cannot simply be evicted from the heart's house. They must be replaced with some new or more powerful love. And we must will to do it. God will not do it for us. Working with him and in him we can win through, but we will not win until we work.

The final word is this: Trust beyond your faith. You believe that he has given you life. Trust that he will make you strong for all its trials. You believe that he walks with you when all is roses and honeysuckle and blue skies. You know that he has given you bread enough and to spare in this life. Believe also that he will give you the bread of eternity to eat and the cup of immortality to feed upon. You believe in God, the over-ruling Father-Spirit. Believe also in Christ and you will know forgiveness and strengthening and health.

To sum up: It looks as though we have faith, but not always enough faith. This faith can be increased and strengthened if we will walk according to the light we have, trusting in God, but not expecting him to do it all, and extending our trust with every step.

November 8

TO A SPACIOUS PLACE

Hymns: The Spacious Firmament on High—The Lord Is Rich and Merciful —O Gracious Father of Mankind
Scripture: Psalm 66
Text: ". . . we went through fire and through water; yet thou hast brought us forth to a spacious place." Psalm 66:12

One of the devastatingly important problems in the world in our day is the fact there does not seem to be room enough for everybody. John Gunther has

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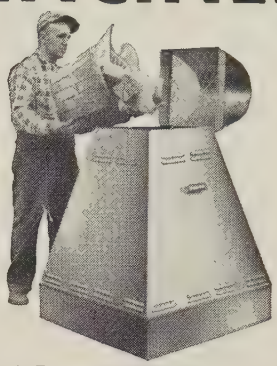

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described in his recent book *Inside Soviet Russia* the complete lack of privacy and of family existence in Moscow. This is due largely to the overcrowded conditions in that city, where no family lives in a house of its own and where most share even their small apartments. One of the signs of our generation in America is our exploding cities. All across the nation we are suffering from growing pains. Our cities are expanding far out into what used to be the country, until in the East the suburbs of one encroach upon the suburbs of another.

Man does not like to be hemmed in. He needs air to breathe and an area in which he can live comfortably and move and have his being. There is a sense of spiritual confinement of which we yearn to be free. The psalmist has directed us to this truth about God and of our faith in him—that he has delivered us from all that would fence us in and hold us down. "We went through fire and through water; yet thou hast brought us forth to a spacious place."

What we do sometimes forget about the deliverance of God is that more often than he delivers us from our troubles he frees us from ourselves. He frees us from our discouragements. When it looks as though we are going under, his hand frees us from our poor picture of ourselves and reminds us that Christ's men do not go to battle, they go to war. They do not quit the field until the foe is vanquished. In this spacious place to which God brings us we find love, and we know there is no fear in love. And our lives are made bigger by it; we have room enough and to spare.

Have we forgotten that God delivers us for a purpose? Surely he will bring us through every trial and all discouragements. But why? So we shall go on in our narrow way, hampered by our own fears and tied down by our inadequate estimate of our abilities? There is no need to struggle to rise from the slums of life if, after you have gotten free and made your residence where clean air surrounds you and blue skies open above you, you continue to live your life as you did in the dirt and squalor of the tenements. There is no purpose to rising above today's pressures if tomorrow you will walk still as a child. There was no use delivering the people of the Hebrews from bondage in Egypt if they could not lift their sights above a slave's point of view. It would be useless to bring you safely through the fire and water if you were to live your life according to the old terms. A spacious place demands an abundant life. A bigger house demands a bigger man to live in it.

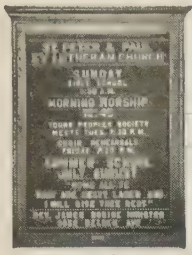
God is our deliverer. We rejoice in that. But while we rejoice, let us make a new determination to leave this place ready to live lives worthy of repentance, to expand our horizons and our powers until we are able to live in the spacious place to which he has brought us. For he will lead us on, if we will grow in him, until we come to the broadest place of all, when we will dwell with him in our Father's house where there are many mansions. From our narrow rooms to his enormous room we are brought. We can start today.

November 15

WHEN NO ANSWER COMES

Hymns: Soldiers of Christ, Arise—My Faith Looks Up to Thee—Since Jesus Is My Friend
Scripture: Song of Solomon: Chapter 3
Text: "On my bed by night I sought him whom my soul loves; I sought him, but found him not; I called him, but he gave no answer." Song of Solomon 3:1

This text touches one of the tenderest spots of our Christian experience. I venture to suggest that there is not one here present who has not known the despair-



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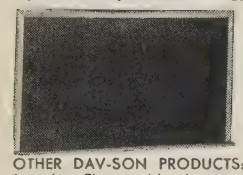

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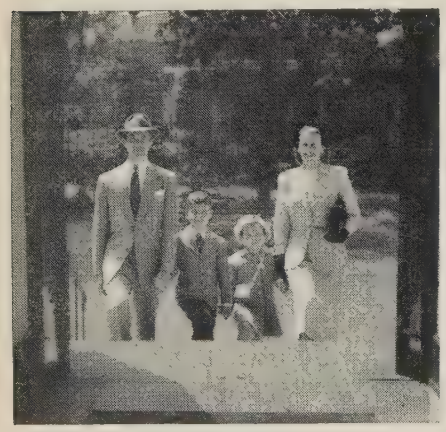

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ing sensation of which the verse speaks. There are those among us who have known the defeat of unanswered prayer and have felt this to be strong evidence of the absence of God from our lives or, in some extreme cases, the absence of him from the universe. Do we have a right to expect that every prayer will be answered?

"Ask and ye shall receive," our Lord has said; "seek and ye shall find; knock and it shall be opened unto you." Yet we have known it to be true, as the Song of Songs tells us, "Upon my bed by night I sought him whom my soul loves; I sought him, but found him not; I called him, but he gave no answer." Huckleberry Finn's experience has been our own. "Miss Watson, she took me in the closet and prayed, but nothing come of it . . . she told me to pray every day and whatever I asked for I would get it . . . Once I got a fishline but no hooks. It wasn't any good to me without hooks . . ." Many a child has prayed for sunshine, only to have his picnic drowned in a thunderstorm. Many a man has prayed for health, only to have his sickness grow worse. Make no mistake about it; every prayer is not answered. Nor is everything that looks like an answer from man's point of view necessarily the answer from God's point of view. We need to rid ourselves of certain delusions about God which some of us assume in our elementary attitudes towards prayer. We need to redraw our picture of God if we are to understand why it is true sometimes that no answer comes, and if we are to know what to do when we seek him whom our soul loves but find him not, and when we call him but he gives no answer.

Let us remember in the first place that God is no grandfather. But he is a Father, who has a parent's love and a parent's responsibility. If God is our Father, he is partly responsible for our growth.

Another thing we have got to learn about God is that he is not our personal errand boy, going to and fro on the earth and walking up and down it, doing our wishes and fulfilling our whims. He is the God and Father of all things living and will do that which is best, not for our individual welfare, but for the good of all people. Life indeed is like a woven rug. The only trouble is that we see the patterned threads from the wrong side of the frame, not in their weaving, but only when they have been woven. The pattern that emerges comes from his mind, not ours, and is his design, not ours. God is not a partisan. God is not a nationalist. Prayer guarantees military victory to no one. So it is that some of our petitions, heartfelt though they may be, cannot be granted. When the design is complete and we see the whole pattern, we may know why.

A final correction we need to make in our picture of God is that he is no shopkeeper who carefully gives only the goods for which he has been paid. We do not, for example, get one prize for saying ten prayers and another more valuable prize for repeating eleven. All depends upon the attitude and sincerity with which the gift is given. So, too, in our prayer life. As Elizabeth Barrett Browning puts it:

God answers sharp and sudden on some prayers,
And thrusts the thing we have prayed for in our face,
A gauntlet with a gift in't.

At other times we are in danger of giving up because we have tried and the answer has not come. Christ told a parable about a woman who had a petition and a judge who would not grant it. Yet she kept coming and coming back again until at last he said, "I will vindicate her or she will wear me out by her continual coming." And this parable he told them to show that they ought always to pray and not lose heart. We need also to say, "I will rise now and go about the city in the streets and in the squares. I will seek him whom my soul loves." It may be there that we find him. We might remember that when Mary and Joseph lost Jesus, they sought him among their kinfolk and acquaintances. It might be there that we find him. The point is to keep on, for we ought always to pray and faint not.

November 22

TO THE ROCK THAT IS HIGHER

Hymns: Forward! Be Our Watchword —The Morning Light Is Breaking—Son of God, Eternal Saviour
Scripture: Psalm 61
Text: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Psalm 61:2

Dependence has become almost a sin in our generation. This is the age of self-help, the time of do-it-yourself. We live on our own little islands of independence and feel that there is no area in life where, if the necessity came, we could not go it alone. The hero of our age is the man who does something unaided. The heroism in the life of Richard E. Byrd is not that he went to the South Pole but that he was the first man to spend a winter in the Antarctic alone. The lonely man is in one sense the superior man, and it is ironic in this age of mass production and assembly-line manufacturing that we return again and again to the man who can be his own craftsman and live on his own resources as the man we most admire.

We may be somewhat surprised to learn, then, that the Bible rather strongly teaches a doctrine of dependence. There breathes through its every page the sense that no man stands isolated and cut off, and that man's secret of power and strength is that he can rely on the hand of the living God to buoy him up when he is in trouble, and to lift him when he is fallen. The hope of man is here expressed by the psalmist: "From the end of the earth I will cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

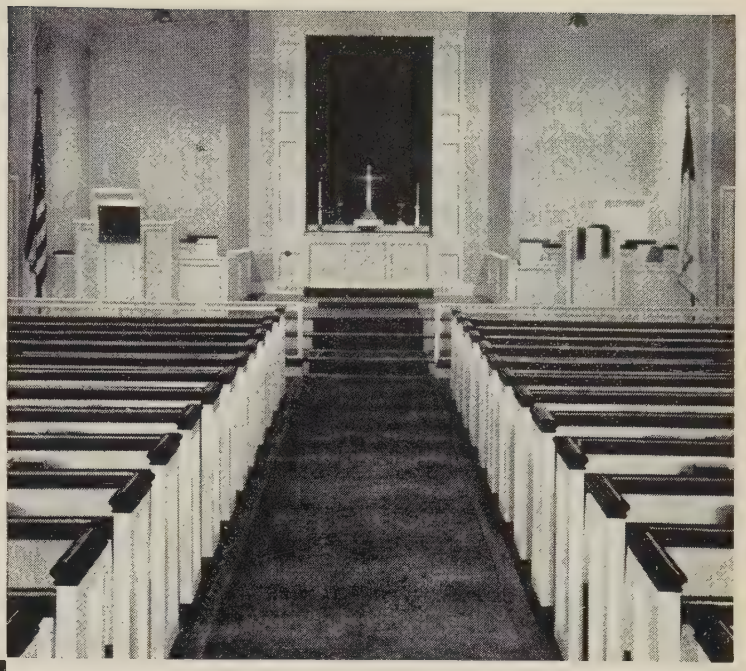
The first thing to notice about this verse is that it is a cry out of disaster. The man had come to the end of the earth. We know, tragically, that we could blow the whole thing to smithereens if we wanted to, and that somebody else could do it whether we wanted them to or not. But man has always lived in the fear that the world was coming to an end—if not the whole physical earth, then at least his own private little segment of it. Perhaps it will come because we have backed away from the world and in complaint have willed that it be done. Here is one who has come to the end of the earth, to the smashing of all his hopes, to the shattering of all his aspirations, to the bursting of all his bubbles. This is a plea from the heart that is overwhelmed. This is a man who is seeking something upon which he can depend. It takes a world with trouble in it, apparently, to make possible some of the finest qualities of life.

Kagawa of Japan thought that he was going blind, and he described how it felt: "The darkness is a holy of holies of which no one can rob me. In the darkness I meet God face to face." "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher."

The point is that the trials and tribulations are not meaningless. They lead somewhere. They lead to the heart of God himself. Our trust must be tested if it is to stand. Our faith must be tried if it is to endure.

The cry of earth's anguish went
up unto God—
"Lord, take away pain,—
The shadow that darkens the
world Thou hast made,
The close-coiling chain
That strangles the heart, the
burden that weighs
On the wings that would
soar,—
Lord, take away pain from the
world Thou hast made
That it love thee the more."

Then answered the Lord to the
world He had made,
"Shall I take away pain?



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And with it the power of the soul to endure
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes who lift from the flame
White brows to the sky?
Shall I take away love that redeems with a price
And smiles through the loss,—
Can ye spare from the lives that would climb unto Mine
The Christ on His cross?"

A child loves his father. But he does not do it instinctively. Trust builds trust and it becomes love. Such is our relationship with God. In little griefs we must know him near. When our heart is overwhelmed, we will cry to him and know that he will lead us to a rock upon which we can stand with our whole sad weight. It will not give way under us but will hold us up, and to do more—lift us up.

We have got to know that God commands the situation. He is our strength and our salvation. We need to put our whole trust in him, and then this will be our prayer:

Hold Thou my hands!
In grief and joy, in hope and fear,
Lord, let me feel that Thou art near;
Hold Thou my hands!

And when at length,
With darkened eyes and fingers cold,
I seek some last loved hand to hold,
Hold Thou my hands.

The divine grasp on us is our satisfying fulfillment, our only peace in life and in death. "I will cry from the end of the earth, when my heart is overwhelmed: lead me to the rock that is higher than I." We will find that our feet are set within the gates of Jerusalem.

November 29

WHO IS THIS THAT COMETH?

1. Wonderful Counselor

Hymns: Come Thou Long Expected Jesus—O Master Workman of the Race—O Grant Us Light that We May Know
Scripture: Isaiah 9:2-8
Text: ". . . and his name shall be called Wonderful, Counselor . . ." Isaiah 9:6

"Wonder of wonders, and every wonder true." This is how an old Celtic proverb describes the gracious Lord of

(turn to page 57)

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Ethel K. Leach*

August 2		
Prelude	*Prelude (E)*	Dethier (5)
Anthem	*The Celestial City*	McCormick (6)
Anthem	*O Brother Man*	Ringwald (6)
Postlude	*Jubilate Amen*	Kinder (5)
August 9		
Prelude	*A Song of Devotion*	Andrews (5)
Anthem	*Thanks Be to Thee*	Roff (6)
Solo	*Prayer*	Guyon (1)
Postlude	*Come Thou Almighty King*	Giardini-Matthews (12)
August 16		
Prelude	*Nocturne*	Kroeger (5)
Anthem	*Be Thou My Vision*	Ward (7)
Anthem	*I Greet Thee, Lord*	Reske (7)
Postlude	*When Morning Gilds the Skies*	Barnaby-Matthews (12)
August 23		
Prelude	*Larghetto*	Mozart-Schuett (12)
Anthem	*The Lord of Hosts*	Aulbach (7)
Anthem	*God My King*	Heaton (7)
Postlude	*Son of My Soul*	Hursley-Matthews (12)
August 30		
Prelude	*Fairest Lord Jesus*	Arr. Matthews (12)
Anthem	*All in the April Evening*	Robertson (1)
Anthem	*Sing Ye to the Lord*	Mueller (7)
Postlude	*Festival Toccata*	Fletcher (13)
September 6		
Prelude	*Chorale in A Minor*	Franck (5)
Anthem	*O Lord Support Us*	Elmore (8)
Anthem	*Majestic Sweetness Sits Enthroned*	Diggle (8)
Postlude	*Hail Star of Heaven*	Grieg (4)
September 13		
Prelude	*Adagio in E Minor*	Bridge (13)
Anthem	*All Ye That Cleave unto the Lord*	Friedman (8)
Anthem	*Saint Patrick's Prayer*	Burke (9)
Postlude	*Little Fugue in G Minor*	Bach (13)
September 20		
Prelude	*Air (from Overture #3 in D)*	Bach (12)
Anthem	*Song of Summer*	Boughton (9)
Anthem	*Keep Thou My Soul, O Lord*	Haydn Morgan (2)
Postlude	*Allegretto*	Hollingsworth (12)
September 27		
Prelude	*Prayer from Otello*	Arr. Asper (12)
Anthem	*The House of God*	Clokey (10)
Anthem	*Immortal Love*	Bornshein (7)
Postlude	*Jesus Shall Reign*	Hatton-Matthews (12)
October 4		
Prelude	*The Vision*	Kennaway (4)

***Mrs. Leach is the organist at Lakewood United Presbyterian Church, Lakewood, Ohio, and a graduate of the Crane School of Music. She is a member of Composers, Authors and Artists of America; American Guild of Organists; and Fortnightly Music Club.**

(An index of publishers to which the numbers following the composer refer is found at the end of this listing on page 56.)

Anthem	*Blessed They*	Brahms-Field (4)
Anthem	*The Holy City*	Adams-Arnold (4)
Postlude	*Trumpet Tune*	Webber (4)
October 11		
Prelude	*The Sixty-fifth Psalm*	Rowley (4)
Anthem	*Come, Gracious Spirit*	Bach-McCurdy (4)
Anthem	*Lord, Do Thou Guide Me*	Binder (4)
Postlude	*Keltic March*	Rowley (4)
October 18		
Prelude	*Tema*	Boellman-Rowley (4)
Anthem	*Bless This House*	Brahe-Janssen (4)
Anthem	*Thank We All Our God*	Cruger-Cailliet (4)
Postlude	*Fugato in C*	Russell-Smith (4)
October 25		
Prelude	*Exaltation (Op. 110, No. 11)*	Poldini (12)
Anthem	*Come Ye Faithful, Raise the Strain*	Cain (4)
Anthem	*King of Love*	Bach (4)
Postlude	*Recessional*	Kennaway (4)
November 1		
Prelude	*Introduction from Sigurd Jorsolfar*	Grieg-Hicks (4)
Anthem	*Ave Maria (SSA)*	Schubert-Ringwald (6)
Anthem	*The Earth Is the Lord's*	McCormick (6)
Postlude	*Jesu, Joy of Man's Desiring*	Bach-Asper (7)
November 8		
Prelude	*Andante from Trumpet Concerto*	Haydn-Parsons (4)
Anthem	*He Shall Come Down like Rain*	McCormick (6)
Anthem	*Lead Kindly Light (TTBB)*	Newman-Scott (6)
Postlude	*Hymnus*	Von Fielitz-Asper (7)
November 15		
Prelude	*God's Time Is the Best*	Bach-Kraft (12)
Anthem	*Cherubim Song #7*	Bortniansky-Cain (4)
Anthem	*O Very God of Very God*	Neal-Warner (6)
Postlude	*Sheep May Safely Graze*	Bach-Asper (7)
November 22		
Prelude	*Walter's Prize Song (Die Meistersinger)*	Wagner (14)
Anthem	*Bless the Harvest, O Lord*	Chaminade (4)
Solo	*The Lord Is My Light*	Allitsen (4)
Postlude	*Postlude in E Flat*	Abernethy (12)
November 29		
Prelude	*Rhapsody*	Silver (5)
Anthem	*Come, Holy Ghost*	Tye-Engel (10)
Duet	*Thou Art My God*	Blount (8)
Postlude	*Jubilate Deo*	Silver (5)
December 6		
Prelude	*Sanctus*	Gounod (14)
Anthem	*How Beautiful upon the Mountains*	Harker (1)
Anthem	*Just for Today*	Bowles (1)
Postlude	*March and Chorus of Angels*	Guilmant (14)
December 13		
Prelude	*Rhapsody on a Carol Tune*	Diggle (14)
Anthem	*List the Cherubic Host*	A. R. Gaul (1)
Anthem	*Christ Is Born*	Black (1)
Postlude	*Hail, Star of Heaven*	Grieg-Asper (7)
December 20 (Christmas)		
Prelude	*Christmas Symphony (piano and organ)*	Goldsworthy (5)
Anthem	*The Christmas Quest*	Calver (1)
Anthem	*A Song of Christmas*	Laubenstein (8)
Postlude	*Postlude in A*	Best (12)

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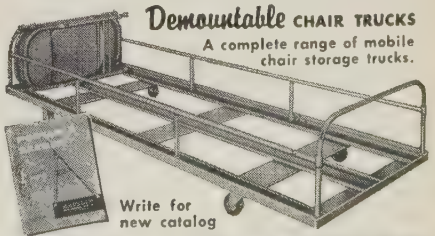

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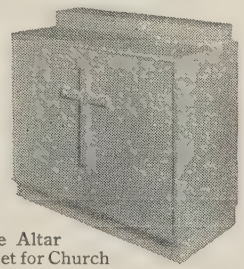

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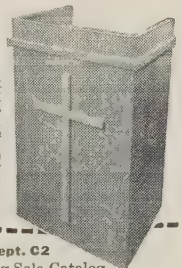

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December 27

Prelude	*Melody in E*	Rachmaninoff (14)
Anthem	*Spirit Divine*	Diggle (8)
Anthem	*The Song Which Francis Sang*	Randall (8)
Postlude	*In Thee Is Gladness*	Bach (14)

January 3, 1960

Prelude	*Sortie Toccatta*	DuBois (14)
Anthem	*New Year's Carol*	Forsyth (1)
Anthem	*Light of Life*	Coombs (1)
Postlude	*Allegretto (Son. 10)*	Beethoven (14)

January 10

Prelude	*Intermezzo (Son. 17)*	Rheinberger (14)
Anthem	*Te Deum in F*	Barnes (1)
Anthem	*In Thee I Trust*	Sateren (2)
Postlude	*March from Rienzi*	Wagner (14)

January 17

Prelude	*Evening Prayer*	Smart (14)
Anthem	*Love Not the World*	Harker (1)
Anthem	*Come, Holy Spirit*	Gillette (2)
Postlude	*Marcia Religioso (Son. 6)*	Rheinberger (5)

January 24

Prelude	*Theme and Variations (Son. 10, Op. 146)*	Rheinberger (5)
Anthem	*O Bread to Pilgrims Given*	Berwald (1)
Anthem	*Beautiful Saviour (Crusader's Hymn)*	Arr. Riegger (1)
Postlude	*Finale and Fugue (Son. 7)*	Rheinberger (5)

January 31

Prelude	*Offertoire in D Minor*	Batiste (12)
Anthem	*Song of Our Fathers*	Boughton (9)
Duet	*The Lord Is My Shepherd*	Smart (12)
Postlude	*Fanfare*	Sowerby (13)

February 7

Prelude	*Nocturne, Op. 94 (piano and organ)*	Kroeger (5)
Anthem	*Draw Nigh and Adore*	Rusch (11)
Anthem	*The Armor of Light*	Means (11)
Postlude	*Exultation*	Weaver (5)

February 14

Prelude	*Venite Adoramus*	Elmore (5)
Anthem	*Rejoice in the Lord*	Maltzeff (11)
Anthem	*O Jesu, Lord of Heavenly Grace*	Bach (11)
Postlude	*O World I Now Must Leave Thee*	Brahms (14)

February 21

Prelude	*Andante Moderato (Sym. 4)*	Brahms (14)
Anthem	*Watch America*	Elwell-Nathan (11)
Anthem	*Let God Arise*	Owen (11)
Postlude	*Thank We All Our God*	Cruger (5)

February 28

Prelude	*White's Air*	Hammond (15)
Anthem	*Day of Days*	Strickland (3)
Anthem	*Consider and Hear Me*	Salathiel (3)
Postlude	*Largo*	Handel (15)

March 6

Prelude	*Canzonetta (violin concerto)*	Tschaikowsky (14)
Anthem	*Doth Not Wisdom Cry*	Rogers (1)
Anthem	*Be Thou Near Me, Lord*	Haydn Morgan (2)
Postlude	*Intermezzo*	Andrews (5)

March 13

Prelude	*Chorale in E Minor*	Franck (5)
Anthem	*O Ye That Loveth the Lord*	Haydn Morgan (2)
Anthem	*Blessed Art Thou*	Marsh (3)
Postlude	*Toccata from Second Symphony*	Widor (14)

March 20

Prelude	*Soeur Monique*	Couperin (14)

Anthem	*If by His Spirit*	Bach-Carlton (4)
Anthem	*Rest of the Weary*	Tamblyn (4)
Postlude	*Ein Feste Berg*	Luther (1)
March 27		
Prelude	*On Wings of Music*	Mendelssohn (12)
Anthem	*Green Pastures*	Sanderson (4)
Solo	*Come Ye Blessed*	A. R. Gaul (1)
Postlude	*Overture to the Messiah*	Handel (1)
April 3		
Prelude	*Rhosymedre*	Vaughn Williams (9)
Anthem	*By Christ Redeemed*	Berwald (1)
Anthem	*Evening and Morning*	Spicker (1)
Postlude	*Fugue in E Flat*	Bach (13)
April 10 (Palm Sunday)		
Prelude	*Paridiso*	Fiblich (13)
Anthem	*O Sons and Daughters*	Clokey (5)
Anthem	*The Cross*	Wagner-Garden (5)
Postlude	*Blessed Are Ye Faithful Souls*	Brahms (7)
April 17 (Easter)		
Prelude	*Alle Trinita*	Arr. Dickinson (13)
Anthem	*Easter Carol*	Maurice Whitney (5)
Anthem	*Hosanna (SSA with descant)*	Granier-Goldsworthy (5)
Postlude	*The King Shall Rejoice*	Handel (7)
April 24		
Prelude	*Bible Poems*	Weinberger (13)
Anthem	*Lo the Winter Is Passed*	Patterson (5)
Anthem	*Closer Still with Thee*	Rolfe (8)
Postlude	*All Flesh Must Pass*	Bach (7)
May 1		
Prelude	*Andante (violin concerto)*	Lalo (7)
Anthem	*My Eternal King*	Jane Marshall (7)
Anthem	*Under the Hills*	Jane Marshall (7)
Postlude	*March Heroique*	Peery (13)
May 8		
Prelude	*Our Father Which Art in Heaven*	Bach-Buxtehudy (7)
Anthem	*Sing with All the Sons of Glory*	Blake (12)
Anthem	*The Russian Easter Carol of the Trees*	Arr. Gaul (12)
Postlude	*Oft in Danger, Oft in Woe*	Matthews (12)
May 15		
Prelude	*Behold a Rose Is Blooming*	Brahms (7)
Anthem	*Morning Song*	Brahms-Cunkle (6)
Anthem	*The Almighty*	Schubert-Ringwald (6)
Postlude	*Come Thou Almighty King*	Matthews (12)
May 22		
Prelude	*O God Hear My Plea*	Krebs (7)
Anthem	*God Our Refuge*	Jane Marshall (7)
Anthem	*Patriot Hymn 1775*	Ringwald (6)
Postlude	*Adagio (Son. 111)*	Guilmant (7)
May 29		
Prelude	*Serenade*	Pierne (1)
Anthem	*Galilee*	Cadman (8)
Anthem	*Silent Voice*	Roma (8)
Postlude	*Intermezzo in C*	Schenecker (12)
June 5		
Prelude	*Corrente*	Frescobaldi (7)
Anthem	*O Gentle Jesu*	Roff (12)
Anthem	*Lord God of Abraham*	Grove (6)
Postlude	*Fantasia*	Pachelbel (7)
June 12		
Prelude	*Andante (Son. 7)*	Rheinberger (5)
Anthem	*Turn Back, O Man*	Arr. G. Hoist (9)
Anthem	*Song of Summer*	Boughton (9)
Postlude	*The Promises*	Panchenko (7)

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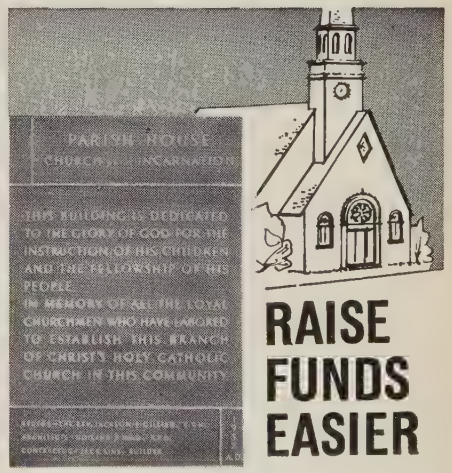

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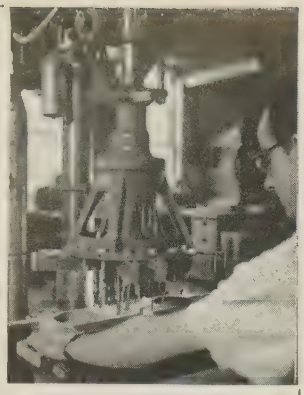

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June 19

Prelude	*Preludio (Son. 7)*	Rheinberger (5)
Anthem	*City of God*	Marshall (7)
Anthem	*Come Thou Almighty King*	Giardini-Nelson (10)
Postlude	*Chaconne*	Pachelbel (5)

June 26

Prelude	*Adagio (Son. 5, Op. 111)*	Rheinberger (7)
Anthem	*Come with Us*	Aulbach (10)
Anthem	*As Pants the Heart*	Blake (12)
Postlude	*Fairest Lord Jesus*	Matthews (5)

July 5

Prelude	*Nocturne Avon*	Edmundson (5)
Anthem	*Christ Today*	Billson (3)
Solo	*God Cares*	Ward-Stephens (16)
Postlude	*Fantasia*	Barnes (13)

July 12

Prelude	*Prelude on Edsall*	Leitz (13)
Anthem	*Christ Today*	Haydn Morgan (3)
Duet	*Closer Still with Thee*	Rolfe (8)
Postlude	*Bouree*	Bach-Whitehead (13)

July 19

Prelude	*Arioso*	Sowerby (13)
Anthem	*Let There Be Light*	Bornschein (3)
Anthem	*Hear Us, O Lord*	Jack Rogers (3)
Postlude	*Pavane*	Rowley (13)

July 26

Prelude	*Cathedral Prelude*	Clokey (5)
Anthem	*Song of Summer*	Boughton (9)
Anthem	*Turn Back, O Man*	G. Hoist (9)
Postlude	*Allegro Giocoso*	Dethier (5)

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PREACHING THROUGH THE YEAR

(continued from page 52)

mankind whose coming is heralded in the Advent hope of our church. The human heart fast loses its sense of wonder. It is strong in childhood, in the hearts of philosophers and scientists who are in love with creation and see it as a reflection of the Creator, and in the desires of men in love with life and with each other. The world is too much with us, and as the sense of the world's hold upon us increases our sense of wonder decreases. We ought to be full of wonder at what God has wrought among us. His hand in the beauties of nature ought to be visible, and his voice heard in the music of the world. Music is so often absent from our present day. What we have is either silence or noise, and more often it is noise. The wonder of his part in the unfolding drama of the human race ought not to be lost from our sight either. His hand is in the growing unity of the church, in the cloud no bigger than the size of a man's hand which heralds better relations among the races. Let us not close our eyes to the wonders which God holds for us.

Far from least among these is the wonderful gift of his own Son. It is a thing to be marveled at that God chose man to redeem man. He did not come to earth in the form of an angel or a celestial being. He came in the shape of a man. We thought we ought to see a mighty explosion, a terrific force upon earth; but he came "a little baby thing that made a woman cry." And this is his wonderful counsel to us that we can be like him.

There is the wonder of his redeeming love. No one among us could invent a scheme of salvation as complete as this one. Any man-made scheme for entrance into the heavenly places would begin by closing doors, and building fences. We would start by saying who could not enter. God begins by saying that there are no fences and that the door is open to all. "Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." "Behold, I have set before you an open door, which no one is able to shut . . ." We would begin by laying down the rules upon which entrance hinges. He holds only one rule, the rule of love, the royal law. The wonder in the word "whosover" is apparent to us in the coming of this Counselor of God. There are no barriers, no gates, no bars.

And there is the wonder of our acceptance. We fight against it. All men everywhere always have. But the hard hearts of those who oppose him melt at the force of his flowering love. The cold minds that calculate and scheme and plan for selfish purposes are won over by him and are selfish no more. We are always surprised at the change in our own lives when we have accepted the truth. Dwight Moody has said that on the day of his conversion the birds in the trees suddenly were singing newer and brighter melodies. And G. Campbell Morgan has said that the very leaves on the trees were more beautiful on the day that witnessed the greatest spiritual crisis in his career.

Heaven above is softer blue,
Earth around a deeper green,
Something lives in every hue
Christless eyes have never seen.

Birds with gladder songs o'erflow,
Flowers with richer beauties shine,
Since I know as now I know,
I am His and He is mine!

There is also the wonder of the world that opens up beyond for us. This is literally indescribable. Saint Paul has told us that eye of man has not seen, nor ear of man heard, nor has it entered into the heart of man, the glories that shall be revealed unto us. The wonder of wonders is that every wonder opens a new vista and reveals a new secret, and there is on end. There is no end for us in him, who is our Eternal Counselor and Almighty King. This is he whose coming we hail at Advent. This is he who at Christmas will stand among us.

December 6

WHO IS THIS THAT COMETH?

2. Mighty God

Hymns: Watchman Tell Us of the Night—Hail to the Lord's Anointed—All Praise to Thee, Eternal Lord
Scripture: Isaiah 11:1-9
Text: ". . . and his name shall be called . . . Mighty God." Isaiah 9:6

God with us! This is the meaning of the name of the Son of God, Emmanuel. It was a marvelous revealing of God's nature which spoke to man and said, "God himself will dwell with them and become their God." For the gods which men worshiped were far from man's habitation. There was a day when even the Hebrews could not feel that they had rightly worshiped unless they worshiped at Jerusalem in the temple on Mount Moriah. And Olympus stood in the minds of the Greeks and Romans as the dwelling place of gods. When the gods came to earth it was only to sport with men, to have fun at man's expense, and to punish him for his evil doings. The

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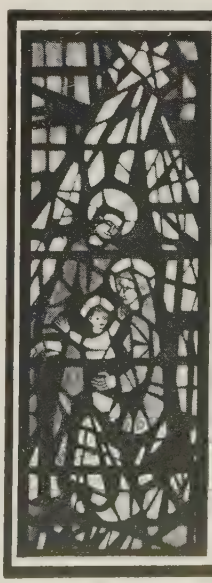

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masks of the witch doctors in Africa are frightful things. They portray all the fears that gnaw at the hearts of men who cannot trust their gods. The gods punish; they do not reward. The gods are just; they are not merciful. The gods are mighty; they are not loving.

But for us, God is with us. He has come to earth. He has walked among us. This means, for one thing, that he knows our troubles, he has borne our afflictions. The chastisement of our peace was upon him. It is easier to worship God when we know that he has felt pain and loneliness and temptation. It honors God to know that he walked among us. We can worship him now, not out of our fear, but out of our love. Our praise rises to him on wings of song; our prayers are not involved incantations of mystical significance, but are simply uttered petitions portraying our greatest need.

It means, for another thing, that God has walked among us, that we are far more worth-while than we ever dared dream we were. God did not think it dishonor to take our flesh upon him. How, then, can we dishonor our flesh by letting it be the victim of our lusts and pride? of our vainglory and disregard? Do you not know that the spirit of God dwells within you? Saint Paul tells us what happened to the temple when it was destroyed in Jerusalem. There is only a part of the outer wall of the temple standing there now. This wailing wall signifies for those who do not believe in Christ the desperate plight of man without a dwelling place for God. But we who are Christ's know where the temple is located. "Do you not know that you are God's temple, and that God's spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are."

God with us binds us closer to each other as well. How can we despise the life of our fellow man when we know that God's spirit is in him as well? We dare not destroy each other wantonly. We dare not waste the precious house of God. We dare not drive each other out to slaughter. God is with us, and in our midst.

In one sense it must be wonderful to have the Jewish outlook on life. Messiah has not yet come. I should think that every male child who is born into a Jewish home builds the hopes of the family that this is he. There is something sanctifying about that thought. Each baby is holy for what he might be.

But to the Christian each baby is holy for what he is. God has come, and God has hallowed life with his presence. God has opened the gates of new life to us who dwell with him.

Pause, my soul, adore and wonder,
Ask, Oh, why such love to me?
Grace hath put me in the number
Of the Saviour's family
Hallelujah!
Thanks, eternal thanks to thee.

We need no longer be afraid. For God is with us, the Mighty God.

December 13

WHO IS THIS THAT COMETH?

3. Everlasting Father

Hymns: Hark the Herald Angels Sing —Rejoice, Rejoice, Believers—O Little Town of Bethlehem
Scripture: Isaiah 35:1-10
Text: ". . . and his name shall be called . . . Everlasting Father." Isaiah 9:6

Martin Luther has said that every time he thought about God the Father he trembled and was afraid. Most modern scholars attribute this to his feelings about his own earthly father, who exercised the kind of tyranny that was common in the German homes of his time towards his family and especially towards his children. The Christ who comes to us at Advent is named after his Father and portrays to us many of the attributes that we mean when we call God "Father."

"Like as a father pitieth his children, so the Lord pitieth them that fear him." A father has pity towards his children because he knows that he cannot bear every burden for them. He cannot walk for them. They must learn to do this themselves, through trial and error, through testing and failure, through falling down and getting injured. He cannot talk for them. They must learn to do this for themselves, embarrassing themselves often and saying the wrong thing and making mistakes. The father cannot live the child's life for him. He can direct, counsel, and help to control; but sometimes in the end he can do nothing more helpful than to pity. So God must pity us. He cannot make our decisions for us. He has given us precious counsel and guidance in the Scriptures, in the church, and in the life and example of his only begotten Son. But in the end he cannot do anything else but stand aside and let us walk alone for a while, testing our frail systems and seeing them have their day and cease to be. He has told us what is good. And what does the Lord require of us beyond loving mercy and doing justice and walking humbly with him? Yet he cannot do it for us. He can love us into the kingdom, but we can hate ourselves out of it.

"What father among you, if his son asks for a fish, will instead of a fish give him a serpent?" None. And the father of all men will not deny us what we ask if in his merciful justice it is as good for us as a fish is for a hungry boy. God hears and answers prayers. It is not to be wondered at that the Lord of men, when he was here, instructed us to address our prayers to our Father. The father who is in love with his children cannot deny them any petition which in the end is good for them. He may delay the fulfillment of their request, just as a loving father will not give a pocket knife to a six-year-old. We must be made ready for some of God's gifts. We must grow up to appreciate them and learn to use them. A father, no matter how ardent the plea, would not give a fish to a boy who had already overeaten, nor an egg to a lad who was allergic to it. In this case, father knows best. God must sometimes deny or delay our prayer because his fatherly wisdom sees beyond what we think is our need.

"It is the Father's good pleasure to give you the kingdom." Most fathers are as happy on Christmas as their children, not because they have received an equal number of gifts, but because they have seen their children made happy. This is what pleases God the Father—that he can please his children. And here is the secret of our Christmas joy, that we have it in our power to please our Father.

Here is our Christmas happiness: "Let all those who put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee."

In the parable of the Prodigal Son it is a little difficult to discover who was made happier, the boy who came home or the father to whose house he came. There was music and dancing and joy and laughter because the one who had strayed had found his way home; he who they thought was dead was alive again. The Father of our lives will be made glad by our return to him. Let us be going home.

December 20

WHO IS THIS THAT COMETH?

4. The Prince of Peace

Hymns: Joy to the World—Angels from the Realms of Glory—It Came upon the Midnight Clear
Scripture: St. Luke 2:1-20
Text: ". . . and his name shall be called . . . Prince of Peace." Isaiah 9:6

The last and mightiest name by which the Lord of life is called in this tremendous prophecy of Isaiah is the Prince of Peace. This is the Ruler and Guide for whom the world most dearly longs in our day. If there were one thing which God would give us above all others in this generation, we would seek peace. We live in a time when we are terribly afraid of what war could do and bring with it when it comes. It would mean not only the end of all we have come to love in civilization—the achievements of our best and greatest artists, the music of the ages, the schools and colleges and universities of our day. It would mean the end of all this and all of the achievements of science, the planes that fly faster then the speed of sound and the satellites that penetrate into the darkest reaches of outer space. It would mean the end of all this and the end of all that religion and philosophy have raised among us—the temples of the spirit and the cathedrals of the soul. It would mean the end of all this, and it would mean the end of man himself. This planet could be as empty and cold as the moon if we allowed ourselves to be engulfed in another world war. It would be more horrible then Orwell's *1984;* it would be more dreadful then Shutes' *On the Beach.* It would be—nothing.

We want peace, and God has sent the Prince of Peace among us. "Peace I leave with you." So often we are tempted to think that peace is a negative thing. It is the absence of conflict, the opposite of war. But Christ has led us to believe that it is a positive thing, not simply a *being,* but a *doing* as well. Dr. John Mackay, former president of Princeton Seminary, has told us that churches make this same kind of confusion in their minds about truth. "A Christian Church," he has written, "cannot say, 'We *have* the truth,' if it does not *do* the truth. For Christian truth is truth that must be obeyed." So it is with the peace of Christ. Perhaps it passes our understanding because we have misunderstood it. It cannot merely be a possession; it must on the other hand possess us as instruments of its being. We cannot really know Christ's peace by sitting still and meditating on it. We must be up and working at it.

"My peace I give to you." We see that it is immediately tied up to the per-

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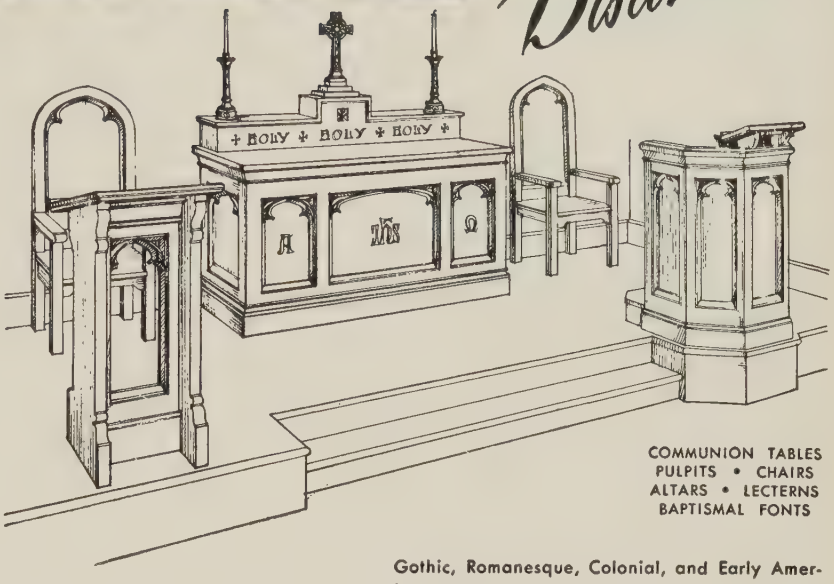

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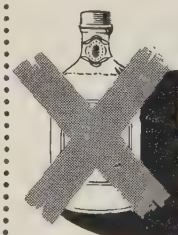

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sonality of God in Christ. We cannot have peace apart from God. We have tried to seek it, some of us. We have thought we could swallow a few happiness pills. We have thought we could drown our conflicts in pleasure, or disguise them by forgetting them. And it will not work. We have thought we could find peace by being led around by other people, taking our directions from them and doing a minimum of thinking for ourselves; but we have not found them to be infallible. They have failed us. We have thought we could find our peace in ritual, by saying a set formula of prayer or doing a set of indicated actions. But it has not helped. We will find our peace in him, and in him only.

"Being justified by faith, we have peace with God in Jesus Christ." He is a Prince of Peace, which means that he might have to achieve his peace by conquering. We have thought that he came to bring peace on the earth. We have forgotten that he also came to bring a sword and that the sword may be for us our only road to peace. Even at Christmas we are reminded of the cost of peace. It was in the temple at his dedication that Simeon said to Mary, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that shall be spoken against (and a sword will pierce through your own soul also)." There was a shadow of the cross across his cradle.

But at the end of the conflict there is surcease; at the end of the sickness there is health and wholeness; at the end of the journey there is rest.

No fiery vengeance now,
Nor burning wrath comes down;
If justice call for sinners' blood,
The Saviour shows his own.

This is our Prince of Peace. He has won the prize for us, and it is laid up for all who love his appearing.

December 27

WHEN ALL THINGS ARE MADE NEW

Hymns: Ring Out Wild Bells to the Wild Sky—Standing at the Portal of the Opening Year—Break New Born Year on Glad Eyes Break
Scripture: Revelation 21:1-6
Text: "And he who sat upon the throne said, 'Behold, I make all things new.'" Revelation 21:5

There is something adventurous in the word "new." It is filled with excitement always—and the lure of the unexpected. A new friend brings added sunshine to a life that might otherwise be drab and lifeless. New hope is the spur of the sinner and the best medicine in the world for the sick. A new chance to serve and an opportunity to begin again is enough to give us incentive and the needed compulsion to move forward. There is a great deal of hope in the end of a year, for a new year is about to dawn.

Most of us don't like to be considered conservative or set in our ways, but the hand of time on us makes us soon know that the steps of life are getting steeper and the jokes of life are getting staler. We can say more often then we used to, "I've heard that one before," and we find it harder to laugh.

The gospel of the Christian has a way of reversing the course of time. For us the world has turned upside down in this respect too. It is true for the man in Christ that when he had expected to wear out he was refreshed, when he had thought to settle down he was inspired to be up and about and doing new things. Peter, according to the New Testament, thought that he was set for life. He would not have taken it on himself to start any new ventures at his age if he had anything to do with it. He had made his way as a fisherman, and it had been a hard way. Now he was on the verge of inheriting his father's business, known in Capernaum and respected; and while he would never be rich, he would be secure in familiar surroundings and at rest with life. But this was not the way Christ had planned for him. He was torn out of Capernaum and sent to wander the earth; he was snatched from his nets and sent to preaching in public and administering a church. Certainly for him this saying of Jesus was sure: "Behold I make all things new."

And it was so for Paul—Hebrew of the Hebrews; of the tribe of Benjamin; with respect to the law, a Pharisee. He had respect and favor from the best Jews. He was smiled on by Gameliel, thought highly of by the chief priest and his family. The way of his life was certain—until he met Jesus.

From these men we learn this lesson: We ought never be sure that God has done for us everything he has planned to do. God eternally is making things new. He keeps all things fresh.

There is nothing worse to try to eat then stale bread. It is hard and crusty and will be swallowed only with an effort. How different to the palate is fresh bread, warm and quivering from the oven, with the old-fashioned smell of homemadeness and the rich brown color of the oven. Life is like this. There is life that wears out and is wearing on the nerves, and there is life which Christ has touched and brought us, which he calls "life abundant."

To defeat the advancing years we have only to keep on the line of discovery. The day of the frontier is not over. There are frontiers of mind and soul and spirit yet to conquer. When was the last time you learned something new? It should have been today. The next time can be tomorrow.

We help keep all things new by not allowing our worries to get us down. We don't go on new journeys or read new books or make new friends because we are afraid of the unexpected. I visited this week with a man eighty-two years old. He was on his way to a major surgical operation. He may not recover, but this was no old man. His eyes were sparkling and his mouthed blessed with a smile, because for him when it comes even death will be something new—and maybe there'll be something funny about it, something to make him smile. He is not afraid, and life cannot hold him down.

The Christ who never grows old stands at the gate of the New Year, saying to you and to me, "Step forward in freedom and with zest and be not afraid, for behold I make all things new."

January 3

AND BRING A GIFT

Hymns: As with Gladness Men of Old—Brightest and Best of the Sons of the Morning—O One with God the Father
Scripture: St. Matthew 2:1-11
Text: ". . . opening their treasures, they offered him gifts . . ." St. Matthew 2:11

This is the culminating moment of any birthday celebration. The giving of gifts to one who is being honored is the supreme act at such an occasion. This is why the wise kings came. They had come not only to seek the king whose birth was heralded by the star but to worship him, and they have taught us the eternal truth that we cannot worship simply by looking or by assuming an attitude of reverence, but only by giving gifts. Worship is not an attitude; it is an act. It is not a liturgy; it is a life. It is not a ritual; it is a relationship.

Some people think that they have met God and settled their account with him when they have performed what Kant calls the "court duties" in religion. They bow the head but not the heart at his feet. They think they can get away with a kind of polite homage to this divine King, a sort of superficial acknowledgment that there is a superior being in the universe. I submit to you that this kind of response to the coming of God's Son to earth, whatever else it is, is not worship. It is as though we had come to a birthday party without a present.

The trouble is with the analogy. It is a far more serious matter than a birthday party. In the long run there are only two choices here. Either you worship Christ or you slay him. Either you act the part of one of the wise kings or you play the part of the foolish king, Herod.

Either you open the treasures of your heart and present him gifts or you open the evil treasure of your heart and bring forth a weapon to slay him. "He that loveth not his brother abideth in death."

Some of us are apt to look on this matter of giving to the church as a kind of nuisance and a bother. We do not like to be reminded of the cost of our religion; and some of us, no matter what the pressure or how warm the request, will not assume our right responsibility. We are content to go on letting somebody else pay the expenses of our religion while we reap the benefits. But, you see, unless we bring a present, unless we make an offering to her work, she is not our church.

It cannot be merely a token present either. The wise men did not snatch a coin from their purses and hand this to Mary to buy something nice for the baby. They treated him like a king. They did not take a jewel from their richly bedecked crowns and hand this for a bauble and a plaything. They opened their treasures. They gave of the very best that they had. Many members of Christian churches give less to the church then they spend on cigarettes over the year. I do not call that giving. Many who belong to the church give her less than they give to their children for spending money. I do not call that giving. We have not given to the church until that something from our incomes which we can really say we miss has gone to the church. It ought to be enough to make a difference. A sacrifice is something big; it is something that matters; it is something you have given up, something that is meaningful to you, not something that you could just as well have gotten on without. When the three wise men returned from their journey they traveled lighter because they had given something to the Christ child. It made a difference to them that they had been there.

The point of the wise men's journey was that they did not have to make it. They came to worship. No one drove them to come. No one stood by to see that they had left the proper gift. No one kept books on their coming. They came and worshiped because they loved God and wanted to please him. This is the whole point of our relationship to the church. It is simply whether we love or not. No other measuring stick matters. It is divine love in Christ Jesus that confronts us here, that questions us here, that calls us—

Face unto face, then say,
Eyes mine own meeting,
Is your heart far away
Or with mine beating?

Let us come into his courts with praise. Let us bring an offering and come unto the Lord.

January 10

THE TEMPERED WIND

Hymns: Our God, Our Help in Ages Past—There's a Wideness in God's Mercy—Lord Thou Hast Searched Me and Dost Know
Scripture: I Corinthians 10:1-13
Text: ". . . God is faithful and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it." I Corinthians 10:13

"God tempers the wind to the shorn lamb," wrote Laurence Sterne long ago, indicating that no burden is given to a man to bear without the strength with which to bear it. It does not always look as though this were true. To some, trouble comes multiplied. It hits with full force all at once.

What ought we to expect from life? Some people think that their faith ought to be a kind of password that helps them to skirt the dangers and pass around the hazards of the journey. When they count life to be unfair, they think of men and women who, although good and true and righteous, have had some heavy burden of sickness, pain, loneliness, disappointment in their children, or delay in their hopes and have passed unrewarded from the surface of the earth.

Let us at least be certain of this: Christ in the days of his flesh never promised one day of heart's-ease to his disciples. We are not to expect sunshine without shadow, flower without failure, or peace without turmoil. "In the world ye shall have tribulation . . ."

Saint Paul does not say that God will prevent the Christian from being tempted. What he does say is that God is faithful and will not let anyone be tempted beyond his ability to endure.

We are tempted. Of this we are certain. But this text shows us the way out of our temptation. It tells us of divine power and care and the eternal presence and helpfulness of the Spirit of God. The best handiwork of the best craftsmen of New England went into the tremendous ships of Salem. They were lovely creatures, taking the waters like mighty birds. The men who built them often fell in love with them. They crowned them with the names of their best beloved, "Sally" and "Eliza" and "Mary Anne"; and they put a figurehead on the brow. Like proud women they stood in the harbor of Salem. But they could not keep to the harbor. They were not built for beauty but for usefulness, and they were sent out into the far corners of the earth. Their fine woods were beaten and their strong sails tattered and torn; their figureheads were marred and their fine young men were

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lost. But they came home bearing their names proudly, and their fame and the fame of Salem has stood forever. So it is with our lives. We must be tested and tried. We must be put to the waring of the seas, and we shall stand as strong as our faith.

The wind will blow, but it cannot beat us down, for it is tempered with the knowledge of God who sends it.

There comes a time to every man when he must cry out, "My temptations are more than I can bear." And God the Eternal One is there then, too. There is a kind of great dramatic reversal here. On his way to Calvary, the cross was a burden heavier then the beaten and tired Jesus could carry, and one was conscripted from the crowd to come and share the load. Simon of Cyrane may never have crossed the path of Jesus before nor since, but for one moment in time he bore the cross of the eternal Son of God when it was too heavy for him. Now, on our road, there is one to meet us when the load we carry is beyond our endurance. With the temptation, God provides a way of escape, that we may be able to bear it. And his name is Jesus.

There is one final burden that we must bear which we cannot face alone, yet none on earth can face it with us. "What wilt thou do in the swelling of the Jordan?" Sir John Franklin, the Arctic explorer, carried with him to his death a battered, dog-eared copy of Dr. John Todd's *Manual for Christian Students*. A leaf was turned down to mark a passage that appears on almost the last page of the book:

> "Are you afraid to die?"
> "No!"
> "No? Why does the uncertainty of another state give you no concern?"
> "Because God has said to me, 'Fear not; when thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.' "

Even there, even then, "God is faithful and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may endure it." Keep faith with him; he will not fail you.

January 17

THROUGH THE VALLEY OF THE SHADOW

Hymns: O Son of Man, Our Hero Strong and Tender—The Head That Once Was Crowned with Thorns—O Spirit of the Living God
Scripture: St. Matthew 5:1-16
Text: "Blessed are they that mourn: for they shall be comforted." St. Matthew 5:4

Christianity is no sunshine religion. It has a message for the shadows and a gospel for the dark days as well. Christ expects that some who follow him will weep bitter tears. He knows that all will not be painless and easy for those who track his way. We are not satisfied with this. We want the victory right away without the struggle; we are anxious for the crown without the cross. Jesus reminds us that this is not the way for us.

The beatitude reminds us that one step towards finding spiritual happiness is through the valley of the shadow. It does seem paradoxically perplexing to us to expect the man who is suffering sorrow to be happy. Apparently we cannot know Christ unless we know suffering. As he did not choose the pebbleless path for his feet to walk, so he does not expect that we shall have all ease and comfort either. Though he was the Son of Wisdom and divine, the writer of the letter to the Hebrews reminds us, "Yet learned he . . . by the things which he suffered."

Jesus is saying, for one thing, "Blessed are those who are sorry for their own shortcoming." Not, you may be sure, those who delight in their sins, and boast of them, but those who are conscious of them and want to correct them. Too great a concern with our sinful nature is apt to produce a kind of defeated nature if it is overindulged: "I'm evil and I know it, and there is nothing I can do about it." It would be tragic if our self-examination ended there. We are defeated by life, it's true. That isn't all there is to it though. "The defeated still have everything if they still have God."

To think of our sins and make acknowledgment of them is to unlock the door for the Holy Spirit's entrance. God gives us wisdom to see our plight. He also gives us courage to rise above it. It is a good thing to have our diseases wisely diagnosed. We may not like the news that we have cancer, but we are on the way to recovery when we know what we are treating. And this tragic bad news can help us hear the good news of our cure sooner.

The comfort of God is the gospel in the valley. He is present in every valley, and by his presence every valley can be exalted. It is for many the hardest burden to bear that "time like an ever rolling stream bears all her sons away." God helps with a clear outlook to really read the perspective of this valley. If you want to see the valley clearly, you must climb the mountain. We are likely to think the shadows are darker than they really are because they are falling on us. By his grace we may see that we are part of something bigger then we are, bigger than the world and bigger than the universe. We may discover that we are part of his purpose and his plan.

Blessed are they that mourn, for they shall be comforted. "In the world ye shall have tribulation, but be of good cheer—I have overcome the world." Be big enough to look for the gospel in the valley, and do not be afraid of risking the walk through the valley.

If you were to spend all of your life in the sun, a little cold would kill you; but every exposure makes you stronger for the world. So it is with our spiritual life. Every trial is a test, and every test can be a triumph. Every chance is a new chance to grow and to conquer. In the end he who comfronts us in the valley of the shadow will at the Holy City wipe away all tears from our eyes; and there will be no more death, neither sorrow, nor crying . . . for the former things are passed away.

January 24

THE RIGHT USE OF RELUCTANCE

Hymns: Immortal, Invisible, God Only Wise—Strong Son of God, Immortal Love—Take My Life and Let It Be
Scripture: Jeremiah 1:1-14
Text: "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child." Jeremiah 1:6

Have you marked in your Bible reading and study, as I have, the extreme hesitation on the part of almost every man and woman whose life God touches to give themselves over to the mission and ministry to which he calls them? The heroes, the stars of the show, as well as the rank and file of the people did not willingly take their parts in the drama of eternity. It is as though God were the foreman in a plant who not only has to point out the tasks which need doing and pick the men to do them but must also put into their hands the means with which to do the work and into their minds and hearts the way in which the work must be done.

For example, Moses invented as many reasons as he could think of why he ought not to be God's instrument for bringing the Hebrew people out of bondage to Egypt and setting their feet on the path of promise.

This reluctance to act—this hesitation to give one's self over into the hands of God, to relinquish control and let him take hold—is so habitually the reaction of those who are meant to be God's hands in their world's work and God's voice to speak his message that we perhaps ought to consider the right use of reluctance. Are some of us too unthinkingly anxious to be the instruments of God's peace in an area where he has not spoken to us with clarity? With im-

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patience do we shout, "Let me do it," when we have neither the vitality to do a job completely nor the skill to do it well? Perhaps we ought, with Jeremiah, to back down at least a little, to acknowledge with him, "Ah, Lord God! behold, I cannot speak: for I am a child."

We need to exercise a little reluctance at the beginning of our work as Christians. Do we, out of habit, because our parents were church members before us, because all our neighbors are church members with us, and because we want our children to feel the support of a religious education, let our names slip too automatically onto the rolls of a church? Christ said that the man who begins to build a house and who must stop before its construction is completed because he has not considered the cost carefully is counted a fool in the eyes of his neighbor, and the nation who invades a neighbor with an army insufficient to attain victory is utterly stupid. More of us ought to hold back at the beginning, at least long enough to recognize the price we must pay. "If any man will come after me, let him deny himself and take up his cross daily and follow me."

There is a right use of reluctance too, I think, midway in our journey. Having once put our hands to the plow, we have been admonished by our Lord that we ought not to look back. We ought not to long too deeply for the old life, I suppose; but there is no word against our stopping midway in the plowing, wiping our brow, and honestly appraising our ability to go ahead with the next step. Perhaps we have learned to give systematically and regularly to the work of the church with our money; this does not automatically mean we are able to give our time and our talent to the work as well. Sometimes we ought to take it slowly. But let us be warned that we can hold off too long. We can wait until it is too late. God must help us to determine the right time, and the right way will be pointed out for us.

There is another proper place for a little reluctance. This is the hesitation at the end of the journey—the reluctance to give up, to pass the standard on, to move from our time into God's eternity, to say at the end with Paul, "I have run the race, I have fought the fight, I have kept the faith," and to know that the end is in God's keeping, the prize is in Christ's hands for us to claim.

We are reluctant. But there is an answer to our dallying; there is a hand more firm than our own which will take the rudder if we let it and will guide us safely through the waves and the winds. We may say, "Ah, Lord God! behold, I cannot speak: for I am but a child." But he will say in confidence and trust, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

January 31
(Youth Week)

THE BEGINNING OF WISDOM

Hymns: To Thine Eternal Arms O God —O Sing a Song of Bethlehem—All Glory, Laud and Honor
Scripture: St. Luke 7:11-17
Text: "The fear of the Lord is the beginning of wisdom . . ." Proverbs 9:10

The trouble with most people in their religious life is that they do not know where to start. "If only we could get our feet on the right path," they say, "then the rest would be easy." But where do we begin? This proverb out of the past gives us the first signpost for our journey. "The fear of the Lord," it says; "The fear of the Lord is the beginning

of wisdom."

Start with God. "In the beginning God . . ." Immediately everything else falls into place. The world is viewed aright. It pleased God; therefore it pleases us. The value of man is instantly visible: "So God created man in his own image, in the image of God created he him . . ."

If we start with God, we can understand ourselves better. St. Augustine prayed, "Lord, help me to know myself in my relations to thee." The true value of a life is the value God places on it. We will be worth nothing until we rely on him and are taught by him. Until God spoke, "the world was without form and void." Until he speaks in our lives, they will be formless and empty.

The faith that is ours in Christ asks us to begin with God, but it asks us further to begin with the fear of the Lord. To acknowlege the fear of the Lord is not to run away and hide in the bushes at the mention of his name. It is merely to say, "I am not my own; I have been bought with a price." It is hopefully to see that, though we cannot save ourselves, there is one who can and will save.

There is an old, old religion which has no fear of the Lord in it. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name . . ." But the tower toppled and fell, and great was the fall of it. So is it always when men try to move forward on their own. If God is not taken into account, it is confusion worst confounded; it is Babel.

The fear of the Lord is the beginning of wisdom, but it is only a beginning. We may start by fearing him, for to fear him is to know his power and his might —power that can turn the seas into dry land to save his people, and that can dash the people on the rock of their own willfulness so that they rise up no more to call him Lord. To fear him is to know that we are little, and that he is mighty; to know that we are worthless, and that he is worthy; to know that we are lost, and that he can and will and has found us. To fear him is to begin.

But when we have fallen before him, then we can be lifted up by his arm to love him and to stand before him and to praise him. When we have said, "The Lord, he is God," then we may see what we are—not sinners in the hands of an angry God, nor servants who stand before a tolerant God, but sons who sit in the presence of a loving God and walk beside a comforting Shepherd, hailing him as their matchless King.

The gates of new life may be yet closed to some of us. But we see this light shining on the path of our lives—that "the fear of the Lord is the beginning of wisdom"; and we walk by it, so we shall see the gate.

February 7

NO HIDING PLACE

Hymns: O'er the Distant Mountains Breaking—Our Blest Redeemer Ere He Breathed—Jesus Calls Us

Scripture: Psalm 51

Text: "For I know my transgressions, and my sin is ever before me." Psalm 51:3

The preacher is never sure that he is hitting home. Sunday after Sunday he scatters his shot out across the congregation, and Sunday after Sunday he wonders if any of it has struck the heart of a need in any soul. But if he preaches on sin he is bound to make an impression somewhere, if only because he can be sure that the majority of his congregation will be like Calvin Coolidge's preacher and want to go on record "agin' it." The only thing about that attitude is that while we are perpetually against sin, it is against sin in other people. We hate stinginess in our brother, but are proud of thrift in ourselves. We hate the narrowness of other people's prejudices, but boast openly of our associations with only the best people who are always "our sort" and who always speak "our language."

But when we are honest with ourselves, we know our trangressions and our sin is ever before us. We may wear a mask in public, but it must be torn away when we confront ourselves in our closet.

The light of goodness cannot be hid under a bushel, but must be set on a candlestick where it may shed light on the whole house. Nor can the truth about evil be hidden in a drawer, pushed far back in the corner so the casual intruder will not come easily upon it. Our calm spirits will have at least momentary twinges of disquiet and self-accusation. Emil Brunner accurately described the uneasy conscience of twentieth-century man: "The bad conscience," he said, "is like a dog which is shut up in the cellar on account of its tiresome habit of barking, but is continually on the watch to break into the house which is barred against him and is able to do so the moment the master's vigilance is relaxed. The bad conscience is always there; it is chronic."

Until this seething caldron of uneasiness about our sins is allowed to boil over, our religion means almost nothing to us. It is like the jack in the trunk of our car. It's there and someday we are going to have to learn how to use it, but that day is far off and the necessity is not urgent until we come upon our car and find the front right tire flatter than a pancake. Then we had better find out the right use and method for that jack. Our religion may be a nice, sweetly wrapped parcel of good which we are going to need some day. But soon that day is here, and the uneasy conscience begins to bark, and the harrowing dogs of unease snap at our heels. The church that is made up of nice, kind people will not become apostolically evangelical and zealously missionary until she knows some of the soul's breathlike gratitude for God her Savior; and she will not know that until she has felt something of the soul's despair at her own sin. So we come back to this as a starting point for our faith again and again—the knowledge of our sin and of our need.

This is the starting place. To admit that there is no hiding place is to know the foolishness of running.

This is to know God in his greatest glory. He is mighty in his creation, King of the universe, maker of the ends of the earth. But he is mightiest of all in his redemptive love, saying to the woman of the city, "Your sins are forgiven," and making her a daughter in his house; speaking to Peter who denied him these pleading words of peace and reconciliation, "Lovest thou me?" "Who is a God like unto thee, that pardoneth iniquity and passeth by trangression . . . ? He retaineth not his anger for ever, because he delighteth in mercy." There is no hiding place for our sins. They must come out, to ourselves and to God.

Great God of wonders! All Thy ways
Are worthy of Thyself—Divine;
But the bright glories of Thy grace
Beyond Thine other wonders shine.
Who is a pardoning God like Thee
Or who has grace so rich and free?

And here is our only hiding place—in the arms of a loving Father who takes us and holds us and keeps us his forever, and in his mercy we will walk without fear 'till traveling days be done.'

February 14

WITH TIMBREL AND LYRE

Hymns: Lead, Kindly Light—Whate'er My God Ordains Is Right—The King of Glory Standeth Beside the Heart of Sin

Scripture: Deuteronomy 16:9-17

Text: ". . . you shall rejoice before the Lord your God . . ." Deuteronomy 16:11

The element of religion of which the tree of present-day Christianity is most starkly barren is the note of praise. There is almost too much solemnity and fear marking our coming to God. We are too used to answering the injunction to "fear before him all the earth," rather

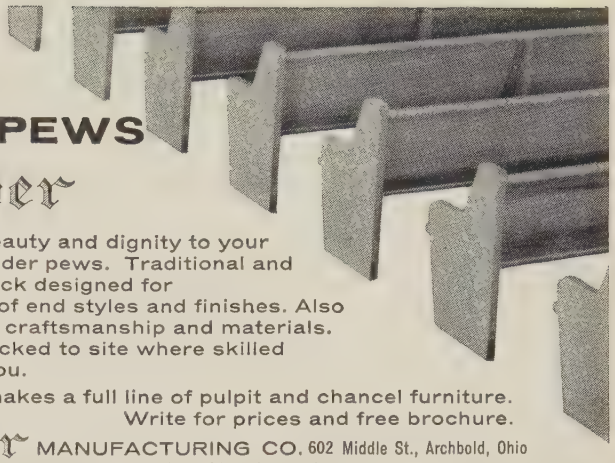
than the plea to "worship the Lord in the beauty of holiness."

When we pray to God we are apt to come to him in a hurt kind of protest for his not having done things for us the way we should like them done; whereas we should come to him with hearts overflowing in gratitude and happiness for the gifts he has given us and the promises he has made and kept. The Book of Psalms shows us a man weighted down with the burdens of life and aware of his own unhappiness, who was suddenly pulled up into a new awareness of the God who saves and helps him.

To rejoice before the Lord our God is in part simply a matter of looking on the bright side of life. A friend in trouble once wrote to Charles Lamb that life seemed "drained of all its sweets." To which he answered: "Drained of its sweets? I don't know what you mean. Are there not roses and violets still in the earth and the sun and moon still reigning in heaven?" We see the world as it looks to sinful man. It is full of murder and violence, ugly and vicious, with nothing to cheer the eye and please the mind. But we must still know that the darkest night is pierced with stars, and the Christian is the man whose heart and eye are not fixed on the black curtain of the night but on the pinpoints of light which peek through. It is partly a sign of our Christianity that in spite of much that would move us to tears, we know that our faith says, "You shall rejoice before the Lord your God."

There is this harder strain in our Christian praise: that we sing even in the teeth of the wind and at the stroke of the darkest midnight. There are certain age-old ceremonies which must be observed at the death of a pope. But when Pius XII breathed his last the newspapers reported an innovation. At the moment when the physicians signaled the death of the pope, a cardinal deacon who was standing by said in clear and loud tones the opening lines of the Magnificat: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior." This is the note which is always on the Christian's lips in the presence of death. Remember that Isaiah, a mighty prophet in Israel, invited even the barren and desolate places to sing to God, "Sing together, ye waste places of Jerusalem."

Our duty of praise is no idle thing. The new song we sing is to be sung with timbrel and lyre. These were the ancient drum and harp. They were more than musical instruments. You and I are accustomed to go into a concert hall and to be entertained by music. But the music of the olden times was a practical thing that entered into the life of man. The drum was used to stir up the spirits of men to battle, and the harp to soothe



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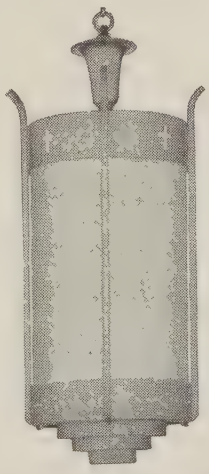

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and quiet the fires of passion that burned within them. We are asked to put our praise to work for God among our fellow men. When we do we shall see what a contagious thing it is. It is said of Saint Francis Xavier, that great missionary-soldier of Jesus, by one of his own contemporaries that if ever any of his brothers were sad, the way they became happy was just by looking at him.

This is how your rejoicing before the Lord can help. Others will see it and be glad.

February 21

THE DIMENSIONS OF LOVE

Hymns: From Ocean unto Ocean—I Thank Thee Lord for Strength of Arm—The Light of God Is Falling
Scripture: I Corinthians: Chapter 13
Text: "Love bears all things, believes all things, hopes all things, endures all things." I Corinthians 13:7

Sometimes the simplest things in the world are at the same time the most profound. The words which our religion speaks are by and large not the multisyllabled words of science but the short, incisive words of everyday communication. Yet they are filled with meaning. I say "home" to you, and a wealth of association comes pouring into your mind. I say "hope," and all your visions of tomorrow and your aspirations of yesterday come pressing upon your spirit. Such a word is spoken, and instantly a gate swings open into our minds and a door into our hearts. We can push through.

Such a noble word Saint Paul speaks to us in this mighty chapter of his first letter to the church at Corinth. Love is his key to unlock the yearnings of our hearts and set them free. Love is the highroad upon which the hungry spirit of man confronts the yearning heart of God. You will notice that Saint Paul never tries to define love. Love cannot be defined; it can only be demonstrated. It cannot be measured; it can only be meted out. It is the supreme foundation upon which our faith and our hope and our life must be built.

Love bears all things. It refuses to see the evil in the beloved. It not only accepts wrong but it carries the whole burden of it. The bearing of the cross is the most precious illustration of the quality of love to bear the burdens of others. Love does not regard its work as labor. It would willingly do more than it does. Love bears all things.

Love believes all things. You cannot believe that a man is good until you love him. How can you believe that God would love man to the extent of sending his own Son into the world? You cannot, until you love him. You cannot believe that God is the creator and fashioner of the universe until you love him. How can you believe that Christ triumphed over death? You cannot, until you love him. Love believes all things.

Love hopes all things. For love there is always a tomorrow. This is one of the distinctive marks of the truly Christian spirit; this is one of the brands with which Jesus Christ brands his men. We who are Christ's never lose hope. "What shall we do with this worthless wretch?" asked a doctor, speaking in Latin to his colleagues with regard to a victim of poverty picked up for dead in the streets and sent to them for surgical experimentation. To their surprise the supposedly dead man answered in faultless Latin, "Call him not worthless for whom Christ died." There is always hope for a man in Christ. Love hopes all things.

Love endures all things. This also is one of the tests of Christian love. When there is no other ground for believing, love continues to hope; when all apparent reasons for hoping are gone, love continues to endure. Love is like an army that is threatened with overwhelming defeat by superior numbers of the enemy but steadfastly refuses to give ground. Love fights with regiments first, then with battalions, then with companies, and then if need be, one by one. It is never defeated. It is never done. It can stand any force. It can stand any blow. It will not be conquered.

Love is the only thing on earth that is imperishable. It grows always from less to more. Everything else, sooner or later, passes away. There are styles in truth. At one season, one is more popular than another. There are changes in our attitudes towards worship in the church. Freedom alternates with ritual. There is no style change in love. It is the foundation of our faith and the source of our worship. Love only abides.

February 28

WHERE ALL MEN ARE AT HOME

Hymns: Father of Men, in Whom Are One—Through Love to Light—Praise the Lord His Glories Show
Scripture: St. John 14:1-14
Text: ". . . In my Father's house . . ." St. John 14:2

Christianity is a religion with a home base. Its whole life is bound up with the life of a home, and with the right relationships which exist there. God is our Father; we are brothers, and the ideal world is one in which we discover "how good and pleasant it is for brethren to dwell together in unity."

There is no mightier dream in the heart of a man than a home of his own:

I could be quiet there at night
Beside the fire and by myself
Sure of a bed and loth to leave
The ticking clock and the shining Delf!
Och! but I'm weary of mist and dark,
And roads where there's never a house nor bush,
And tired I am of bog and road
And the crying wind and the lonesome hush!

Where is this place where all men are at home? There is more than a strong hint in our Scripture that it is not a material place, but a place in which the spirit can abide. This is our Father's house, and when the foundations of all other houses crumble in decay, this one will stand. Gaspard de Caligny, the leader of the French Huguenots, was hit by terrible blow after terrible blow; but at the end he wrote this to his sons: "Men have taken from us all that they can; if such is always the will of God, we will be happy."

We must remember where to build our lives. There are attractive lots at the corners of life on which our heart's habitation could be built, but we must know that underneath this is shifting sand and that it will not hold a lasting structure. The man who is truly at home dwells in the things that abide, in the things of the spirit, "in my Father's house."

There is this about the Father's house—it is always open. John G. Paton tells of his Uncle Walter who left home and, after two or three letters, disappeared. They did not know if he had sickened or died or merely grown indifferent. But his mother never gave up hoping, and every night she threw open the door wide with the cry, "Come home, my boy."

When we go home we find that his house is our house too, and we are at home there. We have a house of our own which is full of fragrant memories and commanding certainties. It is a house we know well for it is a house we have built, slowly and surely with every act of our lives in their every day. Burne-Jones the painter said, "I need nothing but my hands and my brains to fashion myself a world to live in that nothing can disturb. In that land, I am king."

Out of the raw materials of our own attitudes and acts we are fashioning a house too. We will live in it when it is finished, but we will not feel at home there until it is constructed according to a master plan with the help of the Master Workman of our race. It may be richly decorated and lavishly furnished, but it will pall upon our spirits if it is built of shoddy materials, and it will not last if it is constructed of green

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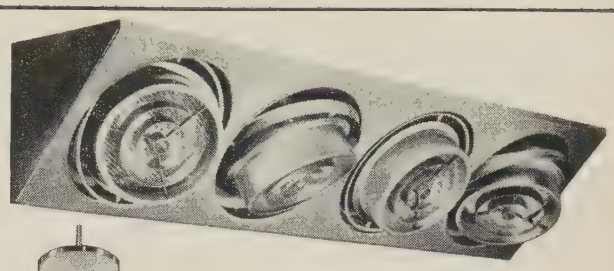

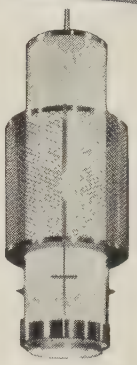

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And to get there? It takes but a step, for to start in your own power and will is to finish according to the might of a God who will not fail you and who can bring it to pass. While a man is yet a great way off from God, with hardly more than one swift thought of home to his credit, God sees him and knows him for his own true son, and runs down the road to meet him.

Christ has made us kings and priests. And he has given us a place where all may well feel at home. Come to claim your throne and to hold your place—"in my Father's house."

March 7
(First Sunday in Lent)

THE SIGNS OF THE PASSION

1. The Two Swords

Hymns: Christ of All My Hopes the Ground—Lord Who Throughout These Forty Days—Fight the Good Fight
Scripture: St. Luke 22:24-38
Text: "And they said, 'Look, Lord, here are two swords.' And he said to them, 'It is enough.'" St. Luke 22:38

It has always been fascinating to me how archeologists are able to reconstruct whole civilizations—their activities, their environment, and their ruling ideas—by delving beneath the sands of time and bringing to the surface some scattered remains. A mummy coffin here, a broken piece of pottery there, the faded manuscript of a letter, the instruments of trade, and the tools of housework serve to remind us that the artifacts of our lives are reflections of our personalities. You can rebuild for a few moments in your memory the forgotten life of a departed loved one by looking over the souvenirs she has left behind—a yellowed piece of silk from her wedding gown, a flower pressed in the pages of her Bible, a curl from her long tresses captured in a locket. These mementoes bring back the fragrance and the flavor of one who walked in beauty like the night and like the night has faded with the dawn.

During this Lenten season we are going to try to reconstruct the whole story and meaning of Christ's passion, death, and resurrection simply by looking at some physical souvenirs of the events.

Here, then, to begin are two swords. They remind us that the disciples went forth armed. Do we not think too often of our Lord submitting passively and without resistance to the events of the Passion? And have we not forgotten to note that the first disciples faced their Christian adventure in part at least as a warfare? We have been so used to accepting a kind of superficial allegiance to the gospel and to our Lord that we have not remembered that the mission to serve him ought to take from us every provision that we can make. It really requires all the equipment we can get together to do the will of God. The soldier of Christ must be armed cap-a-pie, from head to foot, to will and to do the Lord's good pleasure. If we forget about the battle that our life in Christ ought to be, our hymnal ought surely to remind us. "A Mighty Fortress Is Our God" is our confidence and hope. "Forward Be Our Watchward" is our plea. We are at war, and it takes all the skill we can muster. The disciples knew it. They had to take precautions and work out strategies. Christ's mission was moving on towards its fulfillment, and the gospel was coming to grips with the world.

It was a rather sad collection of ordnance which they had. "Look, Lord," they said—and we sense the note of pride

in their readiness—"here are two swords." What were two against so many? It was like a battalion trying to make war on a whole regiment, as if little Switzerland should try to do battle against Soviet Russia on the one hand and the United States on the other. But the Lord of life said, "it is enough." This noble few would stand against the whole world and conquer. It was to be a fight, but it would be an honest fight towards a real end. Christianity is a war with a pattern and a grand strategy. It does not have about it the temporary tone of simply putting in a few days. It was this strategy which in the person of our Leader stood up out of a grave in the dawn one day, a day which mankind will never forget. Two swords are enough with him.

Hope is our first sword. We think we will win. Unless we do we are beaten to begin with. We know we shall conquer. Unless we do we may just as well not start to fight. The grand cry "It is finished" is one of accomplishment, not despair. We hope to hear it uttered at the end of our striving.

The second sword is faith. What is faith? Any man who has been beaten down, is discouraged and hopeless, and has felt the strong grip of a friend pulling him up knows what it is. To move away from fear into the area of faith is to pass from the blasty cold of an arctic night into the sunshine of a summer's day; it is to move from a crowded city slum into the fields where the daffodils dance and the birds sing; it is to enter a new world. Bishop O'Brian has said, "They who know what is meant by faith in a promise know what is meant by faith in the gospel; they who know what is meant by faith in a remedy know what is meant by faith in a Redeemer; they who know what is meant by faith in a physician, faith in an advocate, faith in a friend know what is meant by faith in Jesus Christ."

Faith and hope. These are the two swords. And Jesus says, "It is enough."

March 14
(Second Sunday in Lent)

THE SIGNS OF THE PASSION

2. The Crown of Thorns

Hymns: Stand Up, Stand Up for Jesus —My God, Accept My Heart This Day —The Son of God Goes Forth to War
Scripture: St. John 19:1-16
Text: "And the soldiers plaited a crown of thorns, and put it on his head . . ." St. John 19:2

Cruelty has become such a common thing in our day that we are scarcely moved by it at all. There is no record of the people who are made to suffer by the scourging and pain of the Communists these days. The terrible atrocities of the Nazis are classic in the numbers involved. Six million trees have been planted in the new Republic of Israel in memory of the six million Jews who ended in the gas chambers of World War II, yet we face this fact almost without flinching and with only a sigh of gratitude that it happened to the Jews and not to us. It is too horrible to be conceived, so our minds do not allow us to admit that it really happened and that it could happen again. Day after day our newspapers report even uglier examples of the spirit of man gone berserk—parents who mistreat and torture their children; wild young juvenile delinquents who beat, rob, and kill old and defenseless men and women; whole nations of people who are suppressed and kept down by political and economic oppressions; and groups within our own country who are made to feel the second-class nature of their existence. It is all as though it were happening or has happened to someone else. We are not part of it as victims, so we do not feel that we are involved in any way as perpetrator either.

The crown of thorns reminds us of the clear and inescapable involvement of each of us in every act of cruelty and torture. Once read, the story of Jesus' sufferings cannot be forgotten. I have known a Jew to read it and to weep real tears over the price that innocent purity demands at the hands of men made savage by their anger. We cannot read about the scourging of Christ without being present in spirit at the scene. This is the price of our salvation. And it was Jesus Christ who paid it.

"We needs must love the highest when we see it." The soldiers in this scene show us that there is something perverse in man that makes him want to destroy it too. There is something which makes us want to mar beauty. There is something that forces us to destroy the godlike in men.

We are always wanting to make God over in our own image. We have been told that we ought to recognize him as King, but we want to limit his kingdom to our own conceptions of it. The Roman soldiers allowed him who claimed kingship over all of life to wear a crown, but it was a crown imposed on him under their own terms and limited by their conception of its force. We do this too when we try to come to terms with the Lord on our own contract. This is mocking his kingship. We think that he is fooling when he claims to be our King, but the joke is on us. We can have no part-time Christ. He never claimed to be only a princeling or a duke or an earl. His claim was to be King. The crown of thorns witnesses to every poor substitute for the crown that is really his. If we listen we can hear blown back across the ages and over the brink of eternity the shout from multitudes which no man can number, acclaiming him to be King of kings and Lord of lords—this same Jesus whom the foolish soldiers once mocked, thinking his claim ridiculous.

That he wore the crown of thorns is itself a glory to him. The Son of God could have fled the battle of life. The word had but to be said and legions of angels would have come bearing him up lest he dash his foot against a stone. But he went on—through crown of thorns and mockery to the cross—and through the cross to the grave—and through the grave to the resurrection and life eternal. And his way can be our way too.

March 21
(Third Sunday in Lent)

THE SIGNS OF THE PASSION

3. The Basin

Hymns: Rejoice Ye Pure in Heart—We Thank Thee Lord—Where Cross the Crowded Ways of Life
Scripture: St. Mathew 27:11-26
Text: ". . . (Pilate) took water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' " St. Matthew 27:24

"The buck ends here." This is a sign which is posted on the wall behind the desk of a president of a large corporation. This is the sin of our age. It is much easier to shrug the shoulders and shift the burden to someone else when we do not want to assume it. This was Pilate's sin. He knew that the leaders of the Jews were demanding the death of this innocent man and that they could make things extremely difficult for the governor if he did not carry out their whim and desire. He also knew that if he committed an innocent man to execution, even if he could justify the deed to his own conscience he would be open to the harsh and well-deserved reprimand of his emperor.

Pilate knew the charges against Jesus were false. He could find no fault in this man. He could see in the brief encounter he had with the Nazarene that Jesus walked in the light of God. Always he was on fire with good will toward God and men. But Jesus had to die, though his death would not be Pilate's responsibility if he could help it.

Only he could not help it. The basin of cold water reminds us that we cannot escape our responsibilites toward Christ. Trying to avoid him will do no good. Pilate would have liked to escape the encounter. But he could not do it. In every life a throne is set, the clamor is

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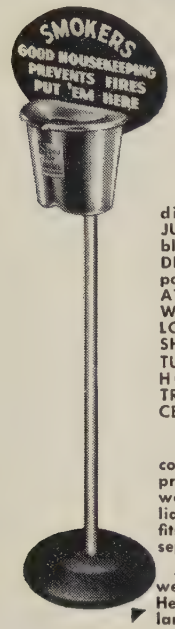

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raised, and the question is asked, "What shall I do with Jesus?" We may try to think that the point is not serious enough to consider, or that since it is eternal it can be put off to a later date. But the purity of the Lord meets us at every turning of the road and we must do something about it. We try to get off with merely tipping our hat to him. We give him an allusive place in our literature, making him a footnote, as it were, to history. This is as though we had decided not to wash our hands of him completely, but not to get too involved, to let somebody else carry the burden and pay the price while we reap the benefits.

We have tried to ignore Christ completely. But this we cannot do. There comes a time in every man's life when a decision has to be made. No amount of water will wash away the fact. The responsibility has to be faced. The burden has to be borne.

Have you come to the Red Sea place in your life,
When in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?

What then? What there? We face it down with God's help and in God's truth. The buck ends with us, but it is not borne by us. It is carried by us in the grace of Christ.

The basin reminds us that we must stand by God who will eternally stand by us. It was told during the Civil War that a drummer was ordered to beat a retreat by his commander. "I don't know how to beat a retreat," he said, "but I can beat a charge." He beat a charge and a notable victory was won that day.

With Pilate we stand at the crossroads of destiny, face to face with Christ. Christ has a basin too, the basin of humility. Following the example of him who washed the feet of his disciples, let us give nothing to self and all to him, for then we shall be truly washed and made clean.

March 28
(Fourth Sunday in Lent)

THE SIGNS OF THE PASSION

4. The Dice

Hymns: Saviour, Blessed Saviour— Immortal Love, Within Whose Righteous Will—What, Ye Ask Me, Is My Prize?
Scripture: St. John 19:17-27
Text: ". . . Let us . . . cast lots . . . to see whose it shall be." St. John 19:24

Everything in this world has its price. Nothing is free. Even the executioner must be paid off. The execution of a criminal is an onerous task, brutal in its ugliness and painful in its cruelty. The heart of the executioner must not be softened or he will be less just than he ought to be. To make the job less distasteful to the soldiers who had to carry out the orders of crucifixion, the clothing of executed criminals became their property to be divided among them as they saw fit.

So the garments of Jesus were the perquisites of the four men who formed the execution squad on this particular day. There was something for each and Jesus' tunic was left over. This was a garment woven in a single piece. It was without doubt too good an article of clothing to be torn apart and so ruined. It might have been returned to those who waited in sorrow beneath the cross, but this would have been an act of kindness out of keeping with the event. There was only one sensible solution to the problem of disposing of it, and the soldiers agreed to it: "Let us cast lots to see whose it will be."

The dice at the cross show us how often we miss the point of life, simply because we have allowed ourselves to become voluntarily blind to it. If one had asked those who tossed dice at the

(turn to page 74)

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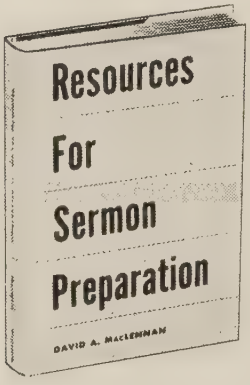

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NEW BOOKS

THE CHURCH

THE LIVING CHURCH **by Lynn Harold Hough. The Bethany Press. 125 pages. $2.50.**

I BELIEVE IN THE CHURCH **by Elmer G. Homrighausen. Abingdon Press. 108 pages. $1.50.**

There is a growing concern with the doctrine of the church on the part of contemporary theologians. For the most part discussions have remained pretty high-level, confined primarily to the technical theologians.

These two small books indicate a wholesome development of the theological concern. Both deal with the interpretation of the church in terms that laymen will understand.

Dr. Hough, whose name is associated with Drew Theological Seminary where he taught and was dean for thirteen years, repudiates the idea that the church is merely a human organization. As such it could become "cold, lifeless . . . positively evil." Rather, "When men first listen to the voice of God you have the possibility of the church. When they heed and follow the voice of God the church truly comes into being. When the full word of God is heard in Christ and men receive it you have the living church." The book consists of a series of brief chapters, each setting forth some aspect of the church's life.

Dr. Homrighausen, dean of Princeton Theological Seminary, writes in the "Know Your Faith Series," a group of short handbooks on basic theological questions. He treats the church in terms of its election by God for a cosmic purpose and in terms of its being the body of Christ. Its various tasks are given a divinely appointed dimension. Like Dr. Hough, this writer says very much in short compass.

K.B.C.

CHRISTIAN EDUCATION OF ADULTS **by Earl F. Zeigler, The Westminster Press, 142 pages, $2.75.**

This book is designed to serve as a text for Course 412b "Christian Education of Adults" in the interdenominational Cooperative series. Its ten chapters cover the field quite well. Beginning by defining "adulthood," the author then explores the content of Christian education at the adult level in terms of adult interests, needs, goals, and finally a "continuing" program for the three phases of adult life—Young, Middle Age and Older Adults. Dr. Zeigler's background of experience in this field gives him competence to write this text and ministers as well as lay leaders can read it with profit.

S.L.

WHAT IS CHRISTIAN GIVING? **by Brian Rice. American Distributor: Alec R. Allenson, Inc. 96 pages (paper). $1.75.**

O wau'd some Power the giftie gi'e us
To see ourselves as aithers see us.

The above petition is answered by this British book insofar as our American stewardship methods are concerned. And the judgment of this young British clergyman who spent an observant and fruitful year in this country is very gracious.

Naturally he writes most of the Episcopalian activity in this field, with particular notice being given to the leadership of Bishop Emrich of Michigan. He writes always with "the British scene" before him. Yet no American reader should skip the chapter bearing that title with the idea that it holds nothing for him, for some of the writer's most telling points are made there.

The parish pastor as well as the stewardship department executive will profit by studying this unpretentious book. Extra copies might well be made available to key laymen as well.

This book is one in "Studies in Ministry and Worship" being made available to American readers by Alec R. Allenson, Inc. If the others are its equal, the entire set will find its way speedily into the hands and libraries of many clergymen.

J.S.

CHURCH BUILDING

A GUIDE TO CHURCH BUILDING AND FUND RAISING **by Martin Anderson. Augsburg Publishing House. 117 pages. $5.00.**

The ideal book on church building for these times would be a loose-leafed affair in which sections can be removed and replaced to keep it up to date. If the author attends the annual meetings of the Church Architectural Guild of America, he may want to revise sections after each meeting. This is how it is with church building.

The next best thing would be for the author to advise his publisher that his out-of-date book is inadequate and that a new one to include more recent information is indicated. That is evidently what Dr. Anderson did. This author's earlier book, *Planning and Financing the New Church,* rendered a good service. But so many new ideas have been developed since it was first published, and so many new materials have been introduced, and so many changes have taken place in local church programs that it was hardly adequate. It is interesting to read on the inside of the book jacket that the many pictures in the book show churches which have been erected in the past ten years. The volume is divided into two parts: "Building for Worship and Fellowship" and "Fund Raising." The approach in each section is a conservative one; the author writes with the authority of experience rather than the enthusiasm of a novice. The chapters are brief—almost, at times, sketchy.

This is a good volume which can be trusted—at least for now.

W.H.L.

THE BIBLE

AN INTRODUCTION TO THE STUDY OF THE NEW TESTAMENT **by Alan Richardson. Harper & Brothers. 424 pages. $5.00.**

Here is a scholarly and rewarding addition to the growing body of literature in the field of biblical theology. Rejecting liberal-humanist and existentialist presuppositions, this author takes the historic Christian faith as his principle of interpretation. He defines New Testament theology as the framing and testing of an hypothesis concerning the content and character of the faith of the apostolic church. The thesis of the book is that Jesus himself is the author of the reinterpretation of the Old Testa-

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ment scheme of salvation found in the New Testament. Jesus is here described as "the New Israel who accomplished and brings to its triumphant conclusion the role which the Old Israel essayed but did not complete."

Among the themes discussed in the sixteen chapters comprising this work are Faith and Hearing, Knowledge and Revelation, The Kingdom of God, The Holy Spirit, Messiahship, Christology, Atonement, The Apostolic and Priestly Ministry, The Theology of Baptism, and, The Eucharistic Theology of the New Testament.

Many New Testament teachings are here set forth in thoroughly eschatological terms. Thus the concept of revelation is described as an unveiling to take place at the end of the age, faith is defined as an eschatological participation in things hoped for, and the Eucharist is "the Church's eschatological anticipation of the Messianic banquet." Baptism, repentance, redemption, divine wrath, and election are interpreted in a similar framework. Johannine thought is here described as Hebraic, biblical, and eschatological. The author is sharply critical of the views of Randolph Bultmann. Here and there are assertions which seem debatable; for example, that Jesus thought of himself as the new Moses.

This is a book for thoughtful students of the Bible. While many Greek words and some Hebrew terms are used, a knowledge of these languages is not essential for an appreciative understanding of this book. The volume has been well indexed, but a selected bibliography would have enhanced its value. Whether or not one fully agrees with the writer, this work merits careful and critical study and contains many valuable and illuminating insights. The author is professor of Christian theology in the University of Nottingham.

J.C.P.

BIOGRAPHY

JAMES WALLACE OF MACALESTER **by Edwin Kagin. Doubleday & Company, Inc. $3.50.**

This biography should have an appeal for all alumni and friends of Macalester College, Minneapolis, Minnesota. It should also have an appeal for all those who know something of the struggles of the church-related colleges in these United States and are interested in their progress, feeling that they have a place in the cultural, scientific, and religious life of our country. The reviewer of this book is the product of a church-related college which went through similar struggles, although, unlike Macalester, it was not able to make the grade after many years of battling and sacrifice. Macalester has won through, occupying now a position of commanding and strategic importance among the church-related colleges and giving evidence of going on "from strength to strength."

A great deal of its present-day success and fruitful accomplishment is due to the labors and foresight of the one who is the subject of the book. For more than thirty years James Wallace served on its faculty—as a professor, later as dean, and then as its honored president. During these years Wallace, a man born in the humblest surroundings in Wayne County, Ohio, became one of the foremost educators in the United States. He was a man of great determination, courageous spirit, and unflagging zeal, who brought the college, with its exceedingly limited resources and burdening debt, through to the institution it became in the years of World War I, and to even greater heights of scholastic success and materialistic achievement in these more recent years. It must have been his humor and resilience of spirit as well as his consecration to duty that buoyed him in the presence of almost insurmountable obstacles.

Through the earlier years James Wallace, his devoted wife, Janet, and their children knew what hardship and poverty were. The years prior to Wallace's going to Macalester were interesting and fruitful ones—in Wooster, where he attended college; and in his travels in the old world, where everything seemed to be grist for the young man's mill. All this helped him to prepare for the arduous and somewhat tempestuous years ahead. His wife was a pillar of strength in his life. Their children have acquitted themselves well in their chosen professions and businesses. The fifth child, DeWitt Wallace, is known to many as the editor of *Reader's Digest.* It is he who writes an interesting foreword to his father's biography. It is a book to nerve and hearten the reader in his own struggles.

A.S.N.

MORE ABOUT LUTHER

MORE ABOUT LUTHER **by Jaroslav Pelikan, Regin Prenter and Herman Preus. Luther College Press. 214 pages. $2.75.**

Undoubtedly the most quoted and most discussed portion of this book is the first third. Professor Pelikan of the Federated Theological Faculty of the University of Chicago fully measures up to the high standard that has come to be expected of

him as he discusses Luther and the liturgy under the Hegelian outline: Catholic Substance; Protestant Principle; Catholic Substance and Protestant Principle. He is both witty and wise, practical and provocative, as he considers some of the important, but often overlooked, features of a truly evangelical liturgics. Either of the first two chapters is guaranteed to raise the blood pressure of anyone who has opinions in this field. (And who hasn't?) The third will perhaps convince him that his convictions need to be both broadened and deepened.

Regin Prenter, whose reputation as a Luther scholar has gone far beyond the borders of his native Denmark, contributes a closely reasoned discussion of the reformer's teaching regarding the Living Word and the two sacraments. The prominence that this subject has assumed in current ecumenical discussions, as well as their enduring importance to the individual and to the Christian community of which he is a member, will cause these pages to be read carefully. Incidentally, this reviewer is glad that he came upon this material in print, where it could be more slowly absorbed. It must have been difficult to follow in lecture form.

The third contributor is Herman Preus, who teaches at Luther Theological Seminary in Saint Paul. His scholarship is indicated by the fact that he was a recent Fulbright lecturer at the University of Oslo. He writes, for this book, three practical and informing lectures on the Christian's relation to the church: In the Body of Christ; In the Search for Truth; In the Life of Worship. Because of the clarity of his writing and its clear relevance to acknowledged problems in the Christian life, it seems probable that more laymen will find these chapters to their liking. This is not to say that ministers should ignore them!

J.S.

OTHER TITLES

THE BEGINNINGS OF THE CHRISTIAN RELIGION **by Meredith F. Eller. Bookman Associates. 518 pages. $6.95.**

Dr. Eller is a Methodist minister and professor of religion and philosophy at Central College, Fayette, Missouri. He tells us in the foreward to this volume that every teacher is eventually impelled to write his own textbook. Therefore, he wrote this book as a textbook for introductory courses in biblical literature, particularly at the college level. It is a survey of the development of the Christian religion beginning with the origin of all religion and moving through the Judaistic and Semitic backgrounds. In his subtitle he calls the study "A Guide

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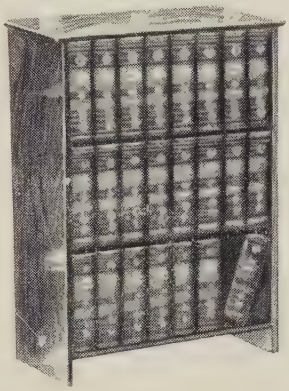

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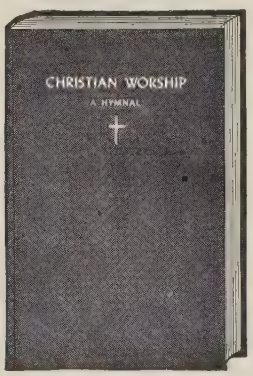

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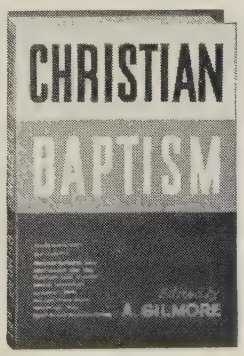

CONTEMPORARY THOUGHT ON BASIC BELIEFS

Written by a number of people, this book presents the fruits of group discussion on the part of younger British ministers. They have attempted to go back to first principles and re-think the doctrine of Christian Baptism in terms of the Bible, history and theology. A book offering a significant contribution to the ecumenical thinking of contemporary theology. Edited by A. Gilmore. ..... **Cloth, $4.50**

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to the History and Literature of Judaism and Christianity."

Four chapters are devoted to the nature and origin of religion, including that of the early Semites. The section on Hebrew backgrounds gives a survey of the law, history, prophets, and writings that comprise the Old Testament. Concluding this section is a chapter on the Maccabean age, with a study of apocalypticism and the apocryphal literature. The New Testament section gives a very good summary of the life of Jesus and presents a very good brief harmonization of the Gospel sources. Following chapters on the Book of Acts and the life and letters of Paul, consideration is given to the post-apostolic age, in which he includes the Epistle to the Hebrews, the Apocalypse of John, the Johannine writings (the fourth Gospel and the letters of John), and the Catholic letters.

The author takes the position of liberal scholarship throughout. For instance, he assumes that evidence indicates that Ephesians was not written by Paul, but by one following him who was largely true to Pauline ideas. Likewise throughout the book one can expect the liberal approach. As a guide for the student the volume provides ample helps. About seventy-five pages of small print contain the notes giving scriptural and other references. There is a good bibliography, and the index is satisfactory.

THE GOSPEL OF MATTHEW **by William Barclay. The Westminster Press. Volume I, 412 pages. Volume II, 417 pages. $2.50 each.**

Here are two more volumes in this rapidly growing commentary series. These two are somewhat larger in size, perhaps in deference to the prominence of the first gospel. The same method is continued here as in previous volume. There is a splendid introduction in which the literary problems are discussed. Dr. Barclay accepts the older theory that Mark is the earliest gospel and that both Matthew and Luke have expanded the Marcan material. He believes, also, that Matthew was written by a Jew for Jews, hence the emphasis on prophetic fulfillment and the reverent attitude toward the Law. The purpose of this gospel is to convert Jews. The commentary is by episodes or passages rather than by verse, and one is often impressed both with its succinctness and its brilliance. Volume I is on Chapters 1 to 10; Volume II, on Chapters 11 to 28.

S.L.

PREACHING THROUGH THE YEAR

(continued from page 69)

foot of the cross what they had done on that Good Friday long ago, they probably would have answered simply in terms of their game of chance.

We often face life as though we were playing a game of blindman's buff, groping around a circle with bandaged eyes, hoping that we might reach out and touch someone. We lack vision. The person is not rare who stands in the presence of greatness and does not see it. Nor is that person unusual who stands in the presence of need and does not see it. In the eyes of God, to be so blind and dull of seeing that one's eyes never lead him to a place of helpfulness is sin. The men who gambled at the cross were blind to what was really going on around them.

Don't we often think that we can have the empty outer shell of Christianity without its inner heart and core? We think we can keep the letter of the law without the spirit. We think we can oblige God by our form and ritual and not keep this commandment of love. We want the best of his moral teachings without the Person who gave them power and purpose. And we cannot have it so. This is what the man at the cross who won Jesus' seamless garment had —an empty robe, nothing more. This is sometimes what we come away from the church with—an empty feeling of having done nothing and gained nothing —because we have not accepted the person of the Master. Neither gospel, church, ritual, nor prayer is anything without Christ.

The matter of true ownership is also involved in the casting of lots at the cross. Ultimately whose was the robe that was won at Calvary? It was not the soldier's. What we gain by gambling is not really ours. It doesn't rightfully belong to us. There is no ownership apart from our earning it, and ultimately there is no ownership then. It is all on lease from God. The soldiers said about this garment of Jesus', "Let us cast lots for it to see whose it shall be." But the casting of lots changed nothing. It was still Jesus' robe or it was nothing.

If you miss Christ, Calvary is an empty mockery. Without Christ the cross has no meaning. It is as jumbled and chancy as a toss of the dice, if you miss Christ. But the crucifixion is not senseless; it is "the wisdom of God." Calvery is not weak; it is "the power of God" unto salvation to those who believe. To the believer in Christ it is victory in defeat, hope in the midst of despair, song when all is sorrow, and light to shine on our darkness. Only the Christian can sing:

> **Who the ground of my belief?**
> **Who in song my minstrel chief?**
> **Who forgiveth all my sin?**
> **Who my succor grace to win?**
> **Jesus! Jesus! Jesus Christ, the Crucified!**

April 3
(Passion Sunday)

THE SIGNS OF THE PASSION

5. The Cross

Hymns: In the Cross of Christ I Glory
—When I Survey the Wondrous Cross
—Beneath the Cross of Jesus
Scripture: St. Luke 23:26-38
Text: "And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left." St. Luke 23:33

This is the most precious symbol of the Passion of our Lord. It is visible in every church in Christendom. It is the sign for a kiss. It is the crossroads upon which every corner of life stands. It is carved into our doors and is the arrangement of our window frames. It is the inspiration of more hymns, the breath of more paintings, the spring of more verse than any other symbol in the history of the world.

The danger is that it shall remain only a symbol. A symbol without life is a superstition. Unless we know its meaning, it is as empty as a cup without water, and as devoid of refreshment. Unless we are sure of its bearing upon our station here and now, it is as dull as a book written in a language we do not understand. Let us see if we can capture some of the glory of this sign of the Passion.

1. It is the culmination of man's hopes. The whole long panorama of the Scripture leads to this point. The plot of man's destiny is soon unwound in the Bible. In the third chapter of Genesis we see the plight he is in. Man has sinned and disobeyed God. For his disavowal of the source of all his light, he is forced to walk in darkness. For his turning away from life in God, he is punished by knowing death. For his denial of love, he is to know the cost of hatred and revenge. This is the situation in which man finds himself. And from that station onward he seeks a way out. He tries law, thinking that if he will accept a discipline, and that a rigid one, he

will be relieved of his burden. But law only increases the load and pushes up the the price. He tries setting up a political government which will give him status and prestige among the nations. But David disobeys God and Solomon's wisdom fails him. And the nation goes into exile. He tries erecting a temple and instituting a ritual, but ceremonies grow dull and God is still forgotten. He will not hear the message of God when it is spoken unto him, and he will not help his fellow men to hear it either. One by one the prophets are stoned and driven out and imprisoned and killed. Then God's Son comes, and what man could not do for himself God does for him. The cross is the culmination of man's hopes.

2. It is the fulfillment of God's yearnings too. For the other side of the coin is often shown to us in Holy Writ. If man wanted the relationship between himself and God to be set right, God longed for it even more. If, when he came to his senses, the prodigal son could hardly wait to get home, the father who waited for his return was doubly anxious and ran forth to meet him when he saw him coming. If man built his hopes high, God never let his waver. A way could be found to rescue the perishing, to care for the dying. And the cross was that way. Everything else we can deny. The temple will fade from earth. The law and its tablets have vanished. The prophets we could refuse to hear. But this we cannot deny. The cross has a magnetic and undeniable power: "And I, if I be lifted up, will draw all men unto myself." The cross fulfilled the longings of God.

3. But in order for it to be real for us it needs our individual affirmation. If you do not believe in the miracle of our redemption, God's cross is sheer foolishness or a complete and utter parody on our plight. If you do not believe in the power and wisdom of God, the cross will not help. But if you believe, then the cross is itself that power and that wisdom. It must be in a strong sense, not the cross of Jesus, but the cross of our lives. Then we can sing:

In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

April 10
(Palm Sunday)

THE SIGNS OF THE PASSION

6. The Palms

Hymns: With Happy Voices Singing—Rock of Ages—Ride on! Ride on, in Majesty
Scripture: St. John 12:9-19
Text: ". . . they took branches of palm trees and went out to meet him, crying, 'Hosanna! Blessed be he who comes in the name of the Lord, even the King of Israel!'" St. John 12:13

Two mighty forces come into conflict in the passion of our Lord: the power of God and the willful and disobedient power of man. The whole series of episodes is like a mighty drama where at one moment one force is predominant and apparently winning and at the very next its antagonist triumphs for a while. There is Caesar and a power beyond Caesar; there is the appearance of goodness, shallow and insincere, fighting against the spirit of goodness, deep and powerful. For a while it looks as though—

Force rules the world still,
Has ruled it, shall rule it;
Meekness is weakness,
Strength is triumphant,
Over the whole earth,
Still it is Thor's Day.

But for one brief hour at least it is Jesus' day. He is feasted and greeted with shouts of triumph, and crowned. For a little moment the symbol of power is in his hand.

There is almost a carnival spirit of festivity and happiness in the air on Palm Sunday. For one day at least the palms will be waved and the children will sing for him.

The danger of Palm Sunday is that it is only a partial coronation. The people took out of the teachings of Jesus that part which they wanted to hear, the part which spoke of their release from captivity, and discarded what they did not want to hear, the part that spoke of their responsibility and the need for loyalty to him if they were to achieve their victory. We are the same; we want our Christianity to end with the palms and the praise. We like our hearts to be strangely warmed with the excitement of the moment, but without serious concern for the consequences of our faith. This is particularly a trap that is waiting for those who come for the first time to the place of decision for Christ. Many young people have united with the church on Palm Sunday. They have made a mature decision for themselves. They have greeted Christ as King and their hearts have shouted, "Hosanna! Blessed is he that comes in the name of the Lord." The temptation is to stop with that act of decision. But this is not to crown him truly. Unless we ride with Christ through the whole winding trail of life, we will not really know anything about his kingship.

On Palm Sunday we ought to remember the inevitability of Christ's kingship. It matters very little whether we acknowledge his kingship or not. He is still King. He will have a kingdom, whether it be in our lives or in another's. Centuries ago God came to be crowned King of the Jews. When they rejected him, God was crowned by the Gentiles. He makes the offer this day to you: "I am King; hail me, crown me, follow me." You may say "Yes" to the offer, and he will rule in your life and bring rule and order to it. Or you may say "No" and live in confusion and abuse and disordered dis-ease. But your saying "No" does not deny his kingship. When our Lord rode in triumph through the streets of the city of Jerusalem, the Pharisees did not like the hullabaloo and fuss. They ordered him to quiet the crowd and bid them be still. Jesus answered, "I tell you, if these were silent, the very stones would cry out." Jesus is King whether we say so or not. If we do not honor him, we will be the losers, not he.

April 17
(Easter Sunday)

THE SIGNS OF THE PASSION

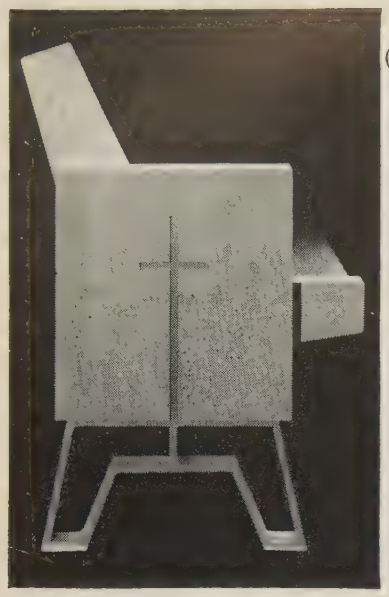
7. The Empty Tomb

Hymns: Jesus Christ Is Risen Today—The Strife Is O'er, the Battle Done—The Day of Resurrection
Scripture: St. Luke 24:1-12
Text: "And they found the stone rolled away from the sepulchre." St. Luke 24:2

Other faiths have their monuments, but Christianity has only an empty tomb. It is a wondrous and moving thing to visit the grave of a great man. There is, for example, the newly placed monument to Woodrow Wilson in the National Cathedral in Washington; there in that white city which still echoes with his words there is a quiet spot where one can stand and remember and pay tribute in silence. But this is not so with the Lord of the church. There is no monument to the Master of men which the world may visit on the occasions when it wants to commemorate his honor and then depart to think of him only on recurring anniversaries. The Christ of the church is not entombed where he can be held fast.

The highest symbol of our faith is the empty tomb of Easter morning. It tells us that we serve a Christ who is not held in the bondage of death, but is free to walk the earth. The empty tomb tells us that he is not Lord of a single segment of life, but that all of life is warmed by his presence and transformed by his touch.

There are stones in front of tombs in some of our minds. Some of us are burdened by the stone of futility. We say over and over to ourselves, "What's



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the use?" Our days are marked with discouragement and disappointment. The things for which we have struggled either are not achieved or else seem meaningless and hardly worth the trouble when we get them. Men are used like gadgets, tools, for purposes and causes. We are swallowed up in the group, part of a great selective service system which governs every area of life. Is there no escape from being just a set of figures in an actuary's records? Is everything to be charted and coursed for us? Easter Day says "No." The early disciples found the stone rolled away from the tomb. Futility disappears when meaning comes to life, and our meaning and purpose are found in the heart of the Eternal God who raised Christ Jesus from the dead and set him to be Priest and King forever. The empty tomb destroys the stone of futility.

Some of us are burdened by the load of bitterness. I image that the disciples hated the Pharisees and Herod and Pontius Pilate on Good Friday as they had never hated anyone in their lives before. It is not easy to forgive. We harbor resentment and bitterness in our hearts against those who have wronged us. But there was no bitterness in the heart of the resurrected Lord. What the world might have expected if this man who was innocently wronged and criminally slain had come back from the grave did not happen. Pontius Pilate thought Jesus would come to haunt him and give his mind no peace, would disturb his dreams and make ugly his every waking moment. Scripture does not tell us that Christ came back from the grave as a grey ghost to haunt those who wronged him. His appearances to his enemies are not recorded; the recorded appearances are all to his friends and those who loved him. He never strides the earth to wreck vengeance on those who hurt him, to do wrong to those who do not believe. The miracle of Easter is no ghost story to frighten us out of our wits; it is a miracle tale to give us confidence and to melt the fires of hatred in our souls.

Some of us are marred in our Easter faith by a weighty stone of injustice. We feel that we are not getting our just dues in life. The miracle of the empty tomb helps set the balances straight again. Think of Calvary. Is there any justice there? He who ought to be crowned King of all life is mocked with a crown of thorns. He whose name ought to be spoken in reverence is jeered at and teased in his last agony. Is this just? Yet on Easter Day the victim is the victor. The dethroned one is acclaimed King in the hearts of believers everywhere. This is the great hope of mankind—that the odds which are so much against us somehow will be made even. The empty tomb tells us that man's balances which are so often crude and even cruel will be overturned in favor of the scales of God which are inexorable and eternally just.

April 24

THE CONDITIONS SET BY GOD

Hymns: Come Thou Almighty King—We Would See Jesus—Who Is on the Lord's Side?
Scripture: Joshua 1:1-9
Text: "Only be strong and very courageous, being careful to do according to all the law which Moses my servant commanded you; turn not from it to the right hand or to the left, that you may have good success wherever you go." Joshua 1:7

We have heard so much about God's unconditional love for us that we have forgotten that he has set requirements which we must meet before we reach the goals we have set for ourselves. For some people religion is just a matter of what God will do for them. They hear with willing ears all about the promises, but they do not have very good hearing when it comes to recognizing the conditions upon which the promises are based. They know full well that God will give them their daily bread; they forget that the bread we eat must be paid for by obedience and by service.

The children of the Hebrews had not reached the goal of the promised land

which they had in mind when they left Egypt. The land flowing with milk and honey was still only a dream fantasy with them. They were willing to put the blame on God for their failure, but the fact is the fault was their own. They had not met the requirements which God had set. God is as good as his word; he always fulfills his promises. We have his living word as evidence for that: "The promises of God find their Yes in him, and we are able to answer Amen through him, to the glory of God."

There are conditions to his fulfillment. First, we must be strong. Man must play his part. Life is a two-way street, and God needs strong men to walk in it. We are not as much as we would like to think we are the victims of fate and the children of circumstance. In the end we write our own tickets to our own destiny, and that destiny depends on whether we live courageously or as discouraged men and women.

God needs strong men, not men who let themselves be beaten and defeated by a few blows or by a brief postponement of their goals, but men who can "keep face forward up the hill of God." The man who is strong takes the offensive. He goes on being strong and doing brave things, noble things, in spite of the aches in his heart. "Only be strong and very courageous."

The second condition is this: Turn not. The reason that the children of Israel did not see the Promised Land sooner was that they went down too many side roads. They were tempted by too many second-class desires. All of us can wander from the main road of life by chasing some chimera or other over the meadows. Most often when we get what we want we don't want it. The fulfillment of our vision is dependent on our obedience to the law, on our going straight onward to the goal. "Turn not."

And the final condition is this: Be not afraid. Fear is our biggest folly. It makes us hold out. There can be no hesitation on the part of the man who fulfills God's conditions. He must move forward. He who hesitates is lost, and the cause is lost. He has got to be hot for God's cause. The Scriptures suggest God's disgust with those who are neither hot nor cold. "I will spew them out of my mouth."

These are the conditions. And the fulfillment is this: "You will have good success wherever you go." God does not fail those who do not fail him. Do not lose courage. Go straight onward. Be not afraid. For the Lord thy God is with thee whithersoever thou goest.

May 1

THE LORD HAS GIVEN YOU THE CITY

Hymns: The King of Love My Shepherd Is—O God of Love, O King of Peace—O Jesus, We Adore Thee
Scripture: Joshua 6:1-21
Text: "And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, 'Shout; for the Lord has given you the city.'" Joshua 6:16

Sooner or later God's hour comes. This triumphant fact colors every page of the Bible. Once in a great while this triumphant truth breaks out so completely into the life of man that the assumption of God's victory becomes the fact. It was so at the battle of Jericho. This was God's doing, and man's carrying out of his will was only a secondary factor. The fall of Jericho's walls and the invasion of the city by Joshua's armies were only the means; the end was already achieved. God's hour had come.

It often happens in life that we get discouraged at the meaningless procession of our days. The piling up of tasks and the overwhelming weight of what we have to do is more than we can bear. Often, too, the processes and procedures of our jobs take more out of us than we think they are worth. It was so with the Jews. They walked monotonously around the outskirts of Jericho and the walls stood strong. This is very often the way with our lives. We go through the routine, but we don't seem to be getting anywhere. Sometimes we get just plain tired of it and want to quit. "What's it all worth?" we think. We need to be reminded occasionally of the shout of Jericho's armies, "Shout; for the Lord has given you the city." There was still a battle to be fought and blood to be spilled, but the fact was made certain by the faith. The Lord had given them the city.

One of the reasons that this is so hard to believe is that we do not always recognize in what terms the victory will come. The anticipated heaven of the Christian differs from the anticipated heaven of other men, not in the clarity with which the image is perceived, but in the kind of things which are hoped for. The goal for which the Christian strives is not only better in degree than what we have here on earth but different and better in kind. It isn't only that the eye hasn't yet seen the good things that God has ready for us; it is also that the eye can never see them. Happiness of another kind will come, revealed to the spirit of man by the Spirit of God—joys such as spirit alone can receive, because our spirit hungers for them and our whole beings are restless until we are satisfied.

If you ask what these are, here is Paul's answer: "The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." This is the city which our hearts would possess. And it is open to all who will come with the key of faith to unlock the gate.

How often we have to remind ourselves that man's extremity is God's opportunity! Often we are on the verge of giving up before we let God's hands guide us. There is a psychological mechanism that we use to help us face up to life, known as the process of denial. In extreme cases this is a sign of certain mental illness. It is what causes a man who is suffering from an excruciating pain to imagine that he doesn't need a doctor and that he is not sick. We often deny the things which are unpleasant for us to face. The strange fact is that we often deny ourselves the facts that are most helpful to us too. There are many men and women who deny that the power of God is strong enough to help them in their direst need or that the love of God is wide enough to take them in. The city is open to all who will come, they say, except them. Don't deceive yourself thus for a moment. Shout, for the Lord has given you the city.

When God's hour comes he sends deliverance, and he does not keep the same time we do. The Hebrews would have insisted that their shout should be, "The Lord will give you the city," and some of us think that too. Sometime—in the future—for some few—God's victory will come. But this is not the promise and the fact. "The Lord has given you the city," in his word. It is done. The lion of Judah has fought the fight. And though there are dangers yet to be faced and many of them, they are insignificant, for the fight is truly over and the victory is won. "The Lord has given you the city."

May 8

WHERE THERE ARE HIDDEN SPRINGS

Hymns: Father Again in Jesus' Name We Meet—Thou Art the Way—O for a Heart to Praise My God
Scripture: Joshua 15:13-19
Text: "She said to him, 'Give me a present; since you have set me in the land of the Negeb, give me also springs of water.'" Joshua 15:19

This was a strange wedding present which Caleb gave to his daughter, Achsah. It was a portion of land in the southern dry part of Palestine known as the Negeb. It was a wild, rocky country without any promise. Life here could be as barren and ugly as the landscape with its wild, rough cliffs and its stark, stony valleys. It was a poor present indeed. The future of Achsah and Othniel here could be fruitless and empty of hope, except that Caleb's daughter knew the secret of her salvation. There was a further present which Caleb had in his

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keeping. She had but to ask, and she knew what to ask for. "She said to (her father), 'Give me a present; since you have set me in the land of the Negeb, give me also springs of water.'"

May we not be reminded from this simple story that life needs more than a favorable setting to make it happy, and that it takes more than a stormy desert to defeat it? Where there are hidden springs of power and refreshment, even the desert can blossom as the rose; and where there are no deep springs to sustain and supply, even the best-looking flowers will wither and fade and die away. There is much that glitters which is not gold in life, and a great deal which looks rich on the surface but which will not bear probing investigation. We need to know that the depths of our life are sound, that our days can be nourished from hidden springs.

We try often to water our lives from other sources than God. We count on organization to win the day and feel that if we only keep busy we will not have time to think about what is lacking from our lives. But we must know that there is something in the life of each of us—unless life has taught us nothing—which we need occasionally to call to mind, a kind of heart hunger which will not be quieted nor satisfied with some substitute fulfillment.

What are the hidden springs which can water the dry and arid places of our lives so that they "blossom and flourish like leaves on a tree"? Strangely enough, one of them is a consciousness which we do not always express of our own shortcomings and failures. It does no good to have a flowing stream far underground if its power does not reach to the surface of life. An admittance of our own guilt is a sluice gate which opens the way for the forgiving love of God in Christ to come to us. The heart that will not be lifted in adoration is the heart that cannot be brought home in forgiveness. An awareness of our sin will help to keep us simple so that we will welcome the love of God in our need. Here is a hidden spring of eternal forces—the spirit of humility which makes confession to Almighty God.

Another of the hidden streams which can nourish our lives is the companionship of our common efforts in the church. I don't think there ever was such a thing as a lonely Christian. Even the missionary who goes out to work in a new area where he is surrounded completely by nonbelievers and enemies of the cross of Christ is sustained by the fellowship of those at home who have sent him and those in times past who have preceded him in pioneering for Christ. We are so tied up with one another in life that our existence is seriously out of balance when we become so independent that we think we can go it alone. The strength of others is important to us when our own fails us; the courage of a man is contagious, so that if we must suffer we are helped by others who bear their pain without flinching. That man is strongest who knows he needs help and who will turn to others for a lift. Our dependence is one of the hidden springs which build and sustain our lives.

And the third such hidden spring is this: the presence of Christ in our lives. We do not always remember to use this power of Christ's presence when we need it. We become intimate with him, but not dependent upon him. We speak his name lightly as if he were one of many, not reverently as one from whom comes all our hope and our salvation.

This is our help and our salvation—that we can drink of the water he gives us and that it will be for us a well of water springing up into life eternal. So even if our days are spent in the Negeb, it can still be with us as with a garden when in hot weather the clouds gather and break gently and then pass. The sun comes out with a new glory, the grass is greener, and the birds sing more sweetly on the branches.

May 15

SANCTUARY

Hymns: Hosanna to the Living Lord—O Holy Saviour, Friend Unseen—Majestic Sweetness Sits Enthroned
Scripture: Joshua 20:1-9
Text: "Say to the people of Israel, 'Appoint the cities of refuge . . .'" Joshua 20:2

God's justice is always tempered with mercy. Though his laws surround us with severity and rigidity, there is always a way out for the man who needs help. God is not good without being severe and demanding and eternally concerned with seeing justice done. But God is not severe without tempering his strictness with the goodness of love. In the eyes of God the alleviating circumstances of each man's life are to be taken into consideration when the Eternal comes to deal with him.

Man has not always understood this. To him, justice is justice. If a crime is committed, a punishment must be meted out equal in every way to the crime. Whatever wrong has been done shall in return be done to the criminal—in spades. Even before the New Testament came, bringing its gospel of forgiveness and retaliation with love for hate, with mercy for murder, with blessing for revilement—even before Christ came, a blazing sun of righteousness, not according to the law, but according to love—there were hints in the Old Testament days that the justice of God was at the

same time broader in scope and lighter in strictness than the justice of man.

One of the most ancient privileges of the law is the right of sanctuary. As the ancient Hebrews provided cities of refuge for men who fled from the consequences of their own uncontrolled passions and anger, so God has granted to us places of sanctuary where we may abide under the shadow of the Almighty and regain beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

There is, for one thing, the church, the fellowship of those who are committed to service to the best in life and the highest of purposes. The wrong conception of the church is that it is a little ship of sanctified survivors from the destruction of the world. This is not the church. A clearer picture of the church is to see her as one of these ancient cities of refuge whose gates have been flung open to give sanctuary to the despairing and the lonely and the outcast and the sinner.

This puts a different complexion on the church than we usually think it ought to assume. We usually look out for the best people in the community to invite them to come and be part of this fellowship, as though our idea of the best were God's idea of the best. Jesus said of himself, "The physician is not needed by those who are well, but those who are sick . . . I came not to call the righteous but sinners." The church is like a hospital which opens its doors to those who are sick in order that they may be made well.

We find our second city of refuge in the fellowship of the redeemed. One of the secrets of Christianity is the innate belief that a man can be changed. Society seldom forgives the criminal and forgets his crime. The stigma of having had a record goes with a man for the rest of his life, so that he has no rest at all. But in the church we are men with a past and with a record. Remember the words of our Lord to the woman of sin who washed his feet with her tears, "Neither do I condemn thee; go and sin no more." There is no mercy like unto his mercy to temper the harsh justice of the world.

Here is our last unassailable refuge: the presence of God himself. Under the shadow of his wing we can abide in the secret place of the most high. The strangest thing of all is that usually we do not flee to him; he comes to get us. "The Lord," mused Clement of Alexandria long ago, "keeps pitying us, shielding us; and the only advantage he reaps from it all is—that we are saved." In the midst of his security we find serenity, unsurpassed peace and calm, and deeply abiding understanding. It is in the midst of trouble and in the stabbing of pain that we know the strength of God most really. This will be in our hour of need a strong city of refuge from which none can snatch us or drive us away.

May 22

THE JEALOUSY OF GOD

Hymns: Holy, Holy, Holy—Jesus I Live to Thee—Blessed Master, I Have Promised
Scripture: Joshua 24:14-33
Text: "But Joshua said to the people, 'You cannot serve the Lord; for he is a holy God; he is a jealous God . . .'" Joshua 24:19

There is no place for a double-minded man in the religion of the Bible. Life is always confronting us with choices and alternatives, but there is one choice which will brook no compromising, and no half-heartedness. There is an opportunity for us to make up our minds among various loyalties, but after the choice has been made for God there can be no wavering in our allegiance. This is Joshua's message to the people of the Hebrews on the eve of his death.

He makes them face up to the principal issue of life. Which will it be? God or mammon? Are they to let expediency or principle formulate the course of their days? They have got to come to some decision. "Choose you this day whom you will serve." Once in a while it does us good to stand on the verge of decision, to make a step that is final and that will brook no returning, to pick between two possibilities and to know that we have set our hand to a plow and that we cannot look back and still be counted worthy of a place in the kingdom.

Lest the Hebrews think the decision is an easy one which can be made once and for all by a mere verbalization of loyalty, Joshua tells them in no uncertain terms that they cannot really serve the Lord, for he is a holy God, he is a jealous God. "If you forsake (him) and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good." God demands continued and steadfast obedience.

We need to remind ourselves occasionally of the seriousness of our relationship to the church and to God. We think that we can serve God on our time off. If we put some time in the church, painting a wall or fixing a loose connection, teaching a Sunday school class, leading a committee meeting, or cooking a church dinner, then we think that we have served God. Biblical loyalty to God is a demand on all your time, a call for all your talents, a plea for your whole heart and mind and soul and strength.

There is no secondary loyalty to God. It is God first or it is not God at all. We like to postpone our service to God as the early Christians did. The Christians of the first century had a profound sense of the efficacy of baptism to attain the forgiveness of sins that had been committed up until the moment of baptism. So they put baptism off until almost the final moment of life. You can see the falsity of this idea almost without argument. But we act in an equally false way if we think that we can serve the Lord later. There is a sense in which you cannot really serve God tomorrow. The tomorrow of our salvation may not come. "Do the work of the Lord while it is day, for the night cometh when no man can work."

But our religion isn't all gloom. We are completely incapable of keeping the whole law and of being constantly on fire at white heat for the Lord. We are bound to fail him sometime, and the thought that to fail him at all is to fail him completely could drive us not only out of our religion but out of our minds as well. But God is jealous in another sense. He is jealous for each one of us. He wants you and he wants me, useless as we may seem to be. And he will let nothing stand in the way of his winning us for himself. Not even our own frailty and weakness can separate us from him, for where we are weak he is strong and he will have his way. It almost looks as though we cannot thwart his will for us no matter how hard we try. "Look unto me," says God in his word. "Look unto me and be ye saved, all ye ends of the earth." God is that jealous. He will not let us down. Nor will he permit us to let him down. You cannot be jealous until you love. God is a jealous God because he is in love with us, and his jealousy itself is love. "Choose ye this day whom ye will serve . . ." "And the people said unto Joshua, 'The Lord our God will we serve, and his voice will we obey.'" Can you say it too?

May 29

WHEN YOU SAY "HELLO"

Hymns: Still, Still with Thee—Life of Ages, Richly Poured—Come, Christians, Join to Sing
Scripture: Acts 9:1-19
Text: "So Ananias departed and entered the house. And laying his hands on him he said, 'Brother Saul . . .'" Acts 9:17

In the area of human relationships one is tempted to think that it is only the big things that count. The status of a subjugated people, such as the Negroes in our own country, we sometimes think is improved most by Emancipation Proclamations and Supreme Court decisions. These are great tidal waves which do much toward creating better understanding among races. But we are deeply mistaken if we assume that this

is the only kind of revolution which must be made in the realm of human relationships if they are to be what God in Christ wants them to be.

Saul traveled from Jerusalem to Damascus with the sole purpose of trying to find men and women who belonged to the way of Christ so that he could bring them as bound prisoners to Jerusalem. We are apt to remember from his story the earth-shaking experiences of Saul—the great light which he saw and the vision of Christ the risen Savior which appeared to him, the mighty voice which spoke to him and his sudden blindness which forced him to be led by hand and brought to Damascus.

But God worked another mighty miracle on that day. He also melted the spirit of another man and banished from his mind the twin devils of prejudice and hate. Ananias despised Saul as the man who had troubled the church, and he had heard from many about this man and how much evil he had done to the saints of God in Jerusalem. The deepest miracle of all occurred when Ananias, who hated Saul to the teeth, laid his hands on him and said, "Brother Saul . . ."

There was more healing in those words than in anything else that could have been applied to the unseeing eyes and proud heart of Saul of Tarsus. There may be more power in the way you say "Hello" to one who is not of your race or color or social class than in any law on our statute books or any pronouncement by our churches. Ananias went the second mile and did what he was bid with willingness and with gentle compassion. The scales fell not only from the eyes of Saul but from the heart of Ananias as well. The strong miracle was the winning of both men to brotherhood in spite of the ugliness of the past, and to a new future together in Christ's service.

Our brother is not always the man with whom we have most in common. We sometimes get along together in this world because we are forced to live together and it becomes a matter of expediency. We may say, "Yes, I'll get along with Negroes or Catholics with whom I have to work, because I have to. There is no choice." But we cannot force ourselves into thinking that this is a substitute for what Christ meant when he called all men brothers, or what the church teaches when she says that God made of one blood all nations of men to dwell on the face of the earth.

You cannot force yourself into brotherhood. Your true attitude will come out in little things. True brotherhood rises from springs that flow in the hearts of all men, springs of sympathy and of understanding and of fellow suffering and of common origin. It was with skepticism and cynicism that the poet of Persia, Omar Khayyam, said that

> **The Eternal Saki from that bowl has poured**
> **Millions of bubbles like us, and will pour—**

The similarities are the bubbles that draw us closer together.

There was a secret society in which Paul and Ananias were brothers. The society recognized the innate weakness of every member in it, the combined weakness of the whole community, and the profound strength that was at the heart of the fellowship because of the Lord who ruled over it. The same One binds us together to this day:

> **None other Lamb, none other Name,**
> **None other hope in heaven or earth or sea . . .**
> **. . . None beside thee.**

Don't wear your brotherhood on your sleeve as a cover-over of hidden resentment. Wear it in your heart and it will truly drive prejudice and hatred away. With this crown of love you will make Christ Lord of your life.

June 5
(Pentecost)

ON REAPING THE WHIRLWIND

Hymns: Still with Thee, O My God—Come, Ye Disconsolate—I Am Trusting Thee, Lord Jesus
Scripture: I Kings 11:14-41
Text: "And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel . . ." I Kings 11:9

Life is really a game of Truth or Consequences. Solomon found it so. God entered into a covenant with him and kept his part of the bargain. He blessed this son of David as no king before or after him had been blessed. He was given the gift of wisdom and understanding. His fame went out into every corner of the earth, and ships came to Israel bringing apes and peacocks and gold and ivory. Solomon learned the truth that faith in God reaps rewards. And now he was to learn the other fact that the consequences of faithlessness are national ruin and personal degeneracy. He was taught the bitter lesson that he who sows the wind must reap the whirlwind.

Most of us have not stopped to think that what we do has eternal meaning. We are so used to living for the moment and filling our days with our work and our entertainment that we do not recognize the importance of little decisions. John and Andrew saw their Lord and yours pass by on the road. They decided on the spur of the moment to go home with him and hear his message, and their lives were never the same again. Little decisions work huge results. Solomon decided that it was not too important whether he erected a temple to a foreign god in Jerusalem or not. He built one for the god of his Egyptian wife. Solomon had sown the wind. He had allowed his loyalty to his God to wander; he had forgotten his pledge to worship and serve only the God of Israel. "And the Lord was angry with Solomon because his heart had turned away from the Lord."

Solomon governed wisely and well as long as he looked towards heaven. He was wise only when he went to God for his wisdom. We need to remember this. This is a whirlwind which we ought to learn to reap. On the day of Pentecost when the disciples were in the upper room together, "suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting."

On this Pentecost let us remember to pay attention to the winds. There are conflicting breezes which blow on the ocean, but a wise sailor places his sails so as to catch the wind that will blow him to the harbor of his choice. There are many spirits abroad in our land; there is the spirit of popularity, for instance. We are lured to run with the herd. The best places are not always the places where the crowds are biggest and the lights are brightest. Long ago a man decided to build his house on a foundation that was good in a location that was popular. The sea was before his door and he could have his own private beach; the breezes blew from the ocean with invigoration and glamor. He did not notice that the foundation was shifting sand. The winds blew and the rains came and the house fell.

There is only one measure for the value of a wind. That is the direction from which it is blowing. We are required by the faith that is in us to seek only the wind from heaven. It may not come without some patient waiting; it will not come without some expectation. Nothing will happen to us unless we expect it to. It would be an empty life indeed which locked its doors because it expected no callers to come; which detached its telephone because no one had used it yet; which turned off its radio and its television set because nothing good had yet come over the wires.

Solomon passed off the stage of the history of the world a much sadder man than when he came on, because he had forgotten that when you do not live your life according to the truth, you must pay the consequences. There are winds abroad by which you may guide your life. Let the spirit of the living God give you counsel and guidance and

might. For the God who walks upon the wings of the wind will also bear you up.

June 12

A PLEA FOR A SENSITIVE FORGETFULNESS

Hymns: God Is My Strong Salvation—Call Jehovah Thy Salvation—We Give Thee but Thine Own
Scripture: Deuteronomy 24:10-22
Text: "When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the sojourner, the fatherless, and the widow . . ." Deuteronomy 24:19

This is strange advice coming from the source book of Jewish religion. We have always felt that the children of the Hebrews kept a rather severe accounting of their lives and of their goods. "An eye for an eye and a tooth for a tooth" was the way their punishments were meted out. One had to keep books in life, and with what measure you mete therewith shall it be measured to you again. But here, set down in the midst of their law, is an injunction to forget the strict accounts. This is a plea to remember that there are other values in life beyond the material ones, there are other things that count more than the dollars and cents which we can register in the profit column of our ledgers. Here is a plea for a sensitive forgetfulness, a warning to listen to other stirrings in the soul beside the selfish one of seeking what is best for our own welfare.

As human beings, in the long run we tend to be selfish. We want all that we can get out of life, and when we plant seed and nurture it with the sweat of our brows, we do not easily understand why we should not expect to reap the full harvest.

We ought to have short memories. We need to forget the harm other people do to our egos. After a long and hard quarrel, a couple who had been married ten years went to their rabbi and asked to be divorced. He said to them, "As your coming together was with a feast, so let your separation be with a feast." So they made a great banquet for themselves and their friends, and during the banquet the husband said, "My wife, select whatever is most precious to you in this house and take it with you when you return to your parents' dwelling." The man fell asleep, and when he awoke in strange surroundings he asked his wife where he was. "In my father's house," she answered. "Did you not tell me last night to take what was most precious to me from your house and go with it to the house of my father? There is nothing in the world more precious to me than you." These two forgot how they had hurt each other. This kind of forgetfulness makes for a new start and a stronger relationship. Forget your regrets and harbored resentments; they aren't worth harvesting.

There is something strangely forbidding about a closed door. When we forget to keep too strict an accounting we actually open doors into life. A novelist tells of a young lady who asked a certain duke how she could make the most of her life, and he replied, "My dear, keep an open mind, and open heart, and an open hand." A man who never forgets is a dangerous man, one of whom you should rightly feel afraid. He will keep a careful count of the good deeds you do for him, so that he may pay you back strictly and on time, but he will also remember with the same carefulness the wrongs you have done him, and is likely to reward you at the same rate of interest. His heart is closed and will never admit an appeal or entertain the demands of love. His hand will be closed, unprepared to give and unready to serve.

These unreaped harvests are left standing for a reason. Our hearts become more sensitive to the sensitivities of the hungry when we have provided for them. A man is more our brother when we have loved him with brotherly love. We give and we gain. We keep and we lose. It is as simple as that. Do not hoard all of life for yourself. Open the doors and love will come in. Love will let in light. Light will bring you confidence and will open the doors even wider.

June 19

TRY THIS ON FOR SIZE

Hymns: O Brothers, Lift Your Voices—I Think When I Read That Sweet Story of Old—When All Thy Mercies, O My God
Scripture: St. John 14:1-12
Text: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do . . ." St. John 14:12

Christopher Fry has summed up the breath-taking scope of the problems we face in our day and the kind of character it takes to come to grips with them. He says that we are living in times that are soul-size. Man has done marvelous things with his hands in our day; he has made strides which have not only circled the globe but have taken him out into the endless reaches of space, until he can begin to imagine that even the stars in their courses are no barriers to him, but are really stepping stones to a new destiny.

Even the conquering of space will not defeat the ultimate problems which are at the core of our tensions and perplexities. It is clearly not within our reasoning power nor in our technical skill to solve them; these are times and problems that are soul-size, and it is in the realm of the soul and of the spirit to deal with them. If the days in which we live are blinding with the intensity of their need, and the problems we face are baffling with the complexity of their make-up, may I remind you who are Christians that the resources with which we face them are immense in their scope and size as well?

On the face of it the confident promise of this challenge from Christ seems incredible. We cannot believe the power that beats at the heart of our faith, largely because we have refused to believe it and have accepted a small picture of what he taught as being the only picture there is. Christ has promised us forgiveness for our sins, and we have taken him at his word and have known our sins forgiven. He has given us release from our worst fears—the fear of dying, the fear of falling, and the fear of the future—and we have trusted in him and have seen these evil birds fly on unhesitating wings. These things Christ has given us because we have believed in him and joined with others who have believed in him. But is that all? We can have a faith as big as we want and we can do deeds as great as our faith.

Ernst Toller has told us, "Never are we so poor as men want to make us. Always we have the wealth which we are and the beauty that we live."

Most men eddy about
Here and there—eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurled in the dust.
Striving blindly, achieving
Nothing; and then they die—
Perish—and no one asks
Who or what they have been,
More than he asks what waves
In the moonlit solitudes mild
Of the midmost Ocean have swell'd,
Foamed for a moment and have gone.

S. R. Crocket tells that in his beloved countryside there is a churchyard in which lie buried whole generations of a family. On the tombstone the names are cut, and then this, as the summing-up of their endeavors and achievements: "They keeped shop in Wigtown—and that's all!!" We ought to have a hope that is soul-size to match the times in which we live.

How to do the soul-size deeds we are called to do? That's the question. We shall find the strength right where the early church found it. The very power of God himself came into the lives and hearts of a few men and sent them out in his spirit to do greater works of

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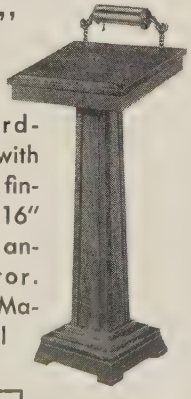

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There is a power that is big enough to give peace and poise and serenity to our lives. There is a Jewish legend which tells how Satan was once asked what he missed most since he had fallen from his former high estate in heaven. "I miss most," he answered, "the trumpets in the morning." Those who are sophisticated sinners and who brag loudly about their freedom from restrictions are the most deadly dull people you can meet. They miss the sound of the trumpets in the morning because every morning is death to face. But the Spirit of God—it keys a man up like trumpets at dawn to a degree of vitality and strength that the world knows nothing about. Try this one for size.

June 26

THE SHADOW OF A MAN

Hymns: Unto the Hills Around Do I Lift Up—O God of Bethel—Ye Servants of God

Scripture: Acts 5:1-15

Text: ". . . they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them." Acts 5:15

When one reads this candid record of the first years in the life of the church in the Book of the Acts, one is impressed at once with two truths about the relationship between the early church and present-day Christianity. We are struck, first of all, by the startling similarities between the church in its infant days and the church in twentieth-century America. There are those in that time, even as there are in this, who tried to hold back from God and his church that which rightly belongs to them. There are Ananiases and Sapphires even in our day who live a lie, not to men, but to God, and who have contrived in their hearts to cheat him and have ended up by only cheating themselves.

We are still fighting the same battle of trying to get people to take their religion and their faith seriously, and we are still discovering in many cases that this is a losing battle. There are still people who think that their faith is a hobby which can occupy any of their leisure time which is left over after other recreations have had their part, or that their religion is a game played by their own rules which they can walk away from any moment they desire to do so.

If we are amazed at the similarities between the early church and the church of today, I think we have a strong tendency to be amused at the differences. There is a kind of simplicity and naivete in the church of the Book of the Acts which has almost disappeared altogether.

The community around the church in those days held it in high honor. One might pause to wonder here whether the non-Christian world still holds the church in high honor. There are two secrets, one of the great church historians has told us, which beat at the heart of this admiration which the pagan world had for the Christians of the first years. One was, "Behold how they suffer for their faith." The other was, "Behold how they love one another." Denominational bickering and civil strife might deny us this source of strength in our day.

On the lowest level, one might call it mere superstition when we read that "they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them." But I think that without giving in to mere sentimentality we can see something else in this verse, too. It is a picture of the strong influence, almost unconscious but always far-reaching, of one man who was filled with the power and presence of God.

We might smile at the naivete of those who thought that the shadow of a man if it fell on them might heal their diseases, but let's not be so glib in our sophisticated day as to deny the entire truth of this simple faith. How many of us have known doctors who have made us feel better just by being there? Some doctors radiate confidence, and the shadow of Peter falling across a life that was warped and weakened must have given it confidence as well.

There are some people who, being near at a time of sorrow, take the barb out of it. They may not do anything; they may not say much; they are just there. They have, in the biblical phrase, "quietness and confidence," in which we are told our strength shall lie.

One must say, too, that the shadow of Peter had strength in it because he stood in a great light. At their first trial the disciples gave evidence of their power. For healing a lame man, Peter and John were brought before the Sanhedrin for questioning and punishment. "Now when they saw the boldness of Peter and John and perceived that they were uneducated common men, they wondered and they recognized that they had been with Jesus." Peter's life had strength because of the spirit that had invaded it. Peter's shadow had power because of the light that shone behind it. Peter's shadow did not block, but rather channeled God's power. What about you? Do you get in your own light? Or do you shine for God, showing your good works so that men may glorify your Father which is in heaven?

July 3
(Independence Sunday)

THE CANDLE OF THE LORD

Hymns: All People That on Earth Do Dwell—O Worship the King, All Glorious Above—Men and Children Everywhere
Scripture: Proverbs 20:20-30
Text: "The spirit of man is the candle of the Lord . . ." Proverbs 20:27

The important relationship between the life of God and the life of man is the great truth which Christ's coming to earth has proclaimed and made fact. It is this great relationship which is reflected in the striking words from the Book of Proverbs which we have chosen for our text. An unlighted candle is standing in the dark and someone comes to light it. A match holds the fire at first, vague and fitful and uncertain. But the match touches the candle, the candle catches flame, and there is a steady, undimmed, and purposeful light. There is an intimate and mutual enhancement of one by the other. These two were made for each other, and they bring fulfillment and purpose to each other. The candle obeys the flame. So does every faithful servant of a noble master; in his humility he is made great by the nobility of the one whom he serves. Granite is hard and disobedient to the power of fire, and it will not burn. It is independent, but the candle is dependent, and it burns and bears fruit from the fire.

This is the relationship of man to God, says the Book of Proverbs. Man's life is lit by the light from above; but for this truth to become fact to us, there must be the same correspondence of willingness to work together as there is between candle and flame, and there must be a means of bringing them together.

There are philosophies in our day which would strip man of his God-given dignity and rob him of the centrality of purpose for which God created him. The instinct of man and the pride of man rebel against them. Yet we are puzzled by their confused preaching and perhaps just a little hesitant to believe that the world is made for men, and that from man in the center all things else get their value and receive the verdict of their use and destiny. The Book of Genesis, with the Garden of Eden and its obedient beasts waiting until the man shall tell them what they shall be called, is only the first expression of man's nobility and worth. All nature waits on man. The animals hesitate in fear or in anger until he shall tame them to his service or bid them depart. The world and its power are in man's hands to create or, alas, to destroy.

Man needs the excitement and inspiration of God's touch to become all that he was intended by God to become. An unlit candle is without worth; a candle which stands untouched by flame cannot bring beauty to the world nor light to the world nor light to the darkness. When man is touched by God's grace, then all that stood stark and bare and colorless in him springs into life and beauty. The spirit of man is awakened when the voice of God speaks to it, and he rises up to tell his intelligence in love and to give vent to the righteousness that lives in duty. A man who carries a message in his heart which he knows to be true must proclaim it to the world. A man who has found a friend who has set his heart to singing has to tell the world about it. Deep speaks to deep in the noise of the waterfalls of God's righteousness. The spirit of man is the candle of the Lord, and it is a candle which waits only for the spark which will set its whole being to flame out.

The spark is the personal touch of the influence of Christ on your life and on mine which has set our hearts to making music and our hands to being useful. Not only his coming to a world that needed him and longed for him but his coming to us has made true the saying of the poet of the Proverbs. We know God because Christ came to us and showed us the Father. We who had no purpose or life or love before are made useful and alive and full of light. Christ has come, and the spirit of man has known what it is to become the candle of the Lord.

July 10

LET'S START AT THE BEGINNING

Hymns: If Thou but Suffer God to Guide Thee—He Leadeth Me— Jesus, Saviour, Pilot Me
Scripture: Genesis 1:1-3
Text: "In the beginning God . . ." Genesis 1:1

"A job well begun is a job half done." So says a proverb which most of us have heard from our school days. To those who are perplexed by any new adventure or stumped by an old problem, it is wise counsel to set it first in its best perspective. When you get the starting point well in mind, the whole course of life becomes more easily seen and its ultimate goal more clearly fixed in mind.

Every step of the Christian life begins with a confession of our faith in God. At baptism the parents who bring their children are asked, ". . . do you confess your faith?" When being ordained to offices in the church, men are asked, "Do you believe in one God?" This is the foundation of all our endeavor and the source of all our growth in the Christian life. The universe and everything in it depend on a divine conception and can be understood only in the light of a divine plan. God must be at the beginning.

We ought to think of the immensity of this idea if it is to be wholly meaningful to us. The Emperor Trajan was not one of the most intelligent of the Roman emperors, but he was one of the most inquisitive. At one point he engaged a learned rabbi in discussion about Judaism. He could not believe that one God created and fashioned all that is in the earth, nor could he credit that God would be at all places at all times. "Show your God to me," he asked the rabbi," that I may have evidence of your faith." The rabbi conducted the emperor outside and asked him to look at the sun in all its summer brightness. Of course the emperor said he could not look at the sun; it was too bright. And the rabbi said, "If you cannot look at one of the creatures of the Almighty, how can you expect to look on the Almighty himself and live?" The immensity of this God whom we worship is to us immeasurable, and possibly unbelievable. He is big enough to help in every area of life and to bear us up at every trial.

If we start at this only correct beginning, we are bound then at the same time to be properly humbled and happily proud. It should humble us to know that we are not the center of the universe. Some people seem to think that they are. The sun and moon circulate around them.

Pride is man's chief sin. He thinks that he not only proposes in life but that he will dispose as well. John Gunther tells of a monument which stands in the town square of the capital of Lithuania. It is a simple slab of marble. On one side is engraved this statement! "Napoleon, Emperor of the French, passed this way on the road to Russia, with 400,000 men. On the other side in engraved this statement: "Napoleon, Emperor of the French, passed this way on the road out of Russia, with 20,000 men."

But we are glorified if we put God at the beginning. God crowned his creation with man. "So God created man in his own image, in the image of God created he him; male and female created he them." This is not to be interpreted in any sense that we are made to look like God. This is not a consideration of man's body; it is a statement about man's spirit. We are like God in that we have the power of thought, the power of communication, the power of self-transcendence. We can think the thoughts of God after him.

This is our beginning. "In the beginning God . . ." The faith we have in him sets right the faith we ought to have in

ourselves. Trusting in him for strength and confidence, we can move forward to will and to do his bidding, to the end that we will say of the world when we have finished with it what he said at the beginning, "And God saw everything that he had made, and behold it was very good."

July 17

THE PRICE OF WISDOM

Hymns: O Day of Rest and Gladness —Come unto Me, Ye Weary—O Zion Haste, Thy Mission High Fulfilling
Scripture: I Kings 3:5-15
Text: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad . . ." I Kings 3:9

Most of us envy the young King Solomon. What a tremendous opportunity. Just like the good fairy in the stories of old, the Lord appeared to Solomon in a dream by night and said, "Ask what I shall give thee." If we had three wishes I wonder what we would do. How we wish that God would make this offer to us: "Ask what I shall give thee."

Have we forgotten that this most blessed offer is made to every human soul? To the lowest and the smallest of us God has flung open the very treasuries of heaven. The offer for any gift in the world is not such an unusual one as to have been given only to Solomon on a day long ago. Prayer is the gift that guarantees all other gifts to us. This is Christ's standing invitation to all who come to him: "Ask what I shall give thee."

Solomon, of course, made the proper request. He asked for wisdom, and was satisfied that it was meet, right, and his bounded duty. The choice which was made reminds us of the priority which Jesus has taught us always to remember. We are not to worry about clothes and food, about the things of life. "But seek ye first the kingdom of God and his righteousness; and all these things will be added unto you."

Solomon's choice was the right one, and God smiled on it and granted his gift. But as with every gift, so with this omen. A price had to be paid.

The price of true wisdom is a life rooted and grounded in God. "The fear of the Lord is the beginning of wisdom." Trust in God is the secret of all knowledge. Without God life is a terrible thing. We see all the inequalities, all the glaring errors, all the miscalculations. Without God there is no order nor meaning to our days. They are just a tired succession of restlessness and wasted energies. Without God there is no hope for our children. Without God life is hell, for there is no hiding place and no exit.

With God all is not sweetness and light; yet all is bearable because all is purposeful and full of meaning. With God the white is stamped on the black, not the black on the white. With God there is progress and hope. With God there is always tomorrow, and tomorrow is always better. With God there is light instead of darkness, love instead of hate, life instead of death. To have faith in God means that no matter what happens you will always be supported, for "underneath are the everlasting arms."

To know this is to have wisdom, and not to know this is to be frightfully ignorant. The gift that crowned Solomon's days required that he not lose faith in God.

The second price demanded by wisdom is humility. It must be accompanied with the knowledge that it does not matter so much who does the work and who gets the credit, but that the work is done. If we would see Solomon in all his glory, we must not look upon the king, crowned and enthroned and in his hall of judgment. Solomon was most wise and most glorious when in the nakedness of his own person he stood before God and said, "I am but a little child and I do not know how to go out or come in." This is the crowning of wisdom—to know that you and I do not count except as servants of God's will.

The second attribute of wisdom is that we forget to say "I," "my," "mine," "me," but say instead "thou," "thine," "thy," "thee." This is not only the price of wisdom but the price of life in Christ as well. Can we pay it?

July 24

OUR LEGACY OF LIMITATIONS

Hymns: Mysterious Presence, Source of All— God Moves in a Mysterious Way —O Love, How Deep, How Broad, How High
Scripture: Romans 8:9-17
Text: ". . . we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together." Romans 8:16, 17

High on a hill overlooking the glorious panorama of Washington, D. C., stands a majestic old mansion which basks in memories of two of our country's great and heroic men. It is a yellow stucco house at Arlington, built by an adopted son of General George Washington and given by him as a legacy to his own daughter, the wife of General Robert E. Lee. There is about the house a splendor which wakens the spirit to all the glories of that old plantation civilization of hospitality and gaiety which is gone with the wind. Here in the big rooms of the mansion dinners were held to entertain the hoop-skirted ladies and the uniformed gentlemen of that time. One breathes a sigh of regret that the glory has faded and the splendor has fled. Behind the house, though, the conscience is stabbed wide awake with the realization that the richness of this ante-bellum Southern life fed on an evil so repulsive that a whole nation opened its heart to bleed for its extinction. Behind the mansion stand the homes of the slaves, upon whose lives and labor the mirth of the big house and the gaiety of the parties and dances there depended. The glory of Arlington cost something. Around the old house is awful, silent evidence of what it cost the nation to rid itself of the blight of slavery—the mute graves of men and officers killed on noisy battlefields, in drab prisons, and in inadequately staffed and equipped hospitals.

Here is a parable which says that there is no glory which does not demand its price; there is no legacy which does not have its limitations. This is so of our national life. It is so also of our legacy from Christ.

There are the limitations which demand that our lives be lived within a strong discipline. Discipline is a word which is fast fading from our lives and from our vocabularies. Children have become our rulers. Teachers have become afraid of their pupils. Now it is the pupils who are asked to make an evaluation of their teacher's work and attitudes. "What did you think of me as a teacher?" she is forced to ask her pupils at year's end; and the report is filed with the principal, who reads it more carefully than most parents inspect the report cards their children bring home from school. Our youngsters are with us at mealtime; then they are gone, not to be seen again until morning's wee hours. They come into our homes and rearrange our lives almost from the beginning of theirs, with schedules and bottles and diapers and formulas. The church is almost the only place which says that we must pay the price of a rigid discipline for our lives in Christ. To be a disciple is to be disciplined.

We must pay the limitation of labor. The strong emphasis of Scripture seems to be that man in the long run in this life gets no more than he deserves. Certainly in our dealing with each other the New Testament church accepts the old principles of "no work, no bread." Christianity seems to say that there is a sense in which our inheritance as children of God must be merited. Faith is made sweet and strong by our works. We cannot earn the love of God, but we can make that love workable in our lives, by setting our hands to the plow and

(turn to page 86)

TABLE OF MOVABLE DATES

	Ash Wednesday	Easter	Whitsunday	1st Sunday in Advent
1959	Feb. 11	Mar. 29	May 17	Nov. 29
1960	Mar. 2	Apr. 17	June 5	Nov. 27
1961	Feb. 15	Apr. 2	May 21	Dec. 3
1962	Mar. 7	Apr. 22	June 10	Dec. 2
1963	Feb. 27	Apr. 14	June 2	Dec. 1
1964	Feb. 12	Mar. 29	May 17	Nov. 29
1965	Mar. 3	Apr. 18	June 6	Nov. 28
1966	Feb. 23	Apr. 10	May 29	Nov. 27
1967	Feb. 8	Mar. 26	May 14	Dec. 3

Special Church Days and Seasons

August 1, 1959, Through July 31, 1960

Christian Observances

August 31—Festival of Christ the King
September 6—Labor Sunday
September 27 to October 4—Religious Education Week
October 4—World-wide Communion
October 11—Men and Missions Day
October 11 to October 18—Churchmen's Week
October 18—Laymen's Sunday
October 25—World Order Sunday
October 25—World Temperance Day
October 31—Reformation Day
November 1—Reformation Sunday
November 1—All Saints' Day
November 2—All Souls' Day
November 6—World Community Day
November 8—Stewardship Day
November 22—Thanksgiving Sunday
November 26—Thanksgiving Day
December 25—Christmas
December 31—New Year's Eve
January 1—Festival of Christening
January 4 to January 11—Universal Week of Prayer
January 5—Twelfth Night (Epiphany Eve)
January 6—Epiphany
January 17—Missionary Day
January 17 to January 23—Church and Economic Life Week
January 24 to January 31—Youth Week
February 7—Race Relations Sunday
February 21—Universal Day of Prayer for Students
February 21 to February 28—Brotherhood Week
March 2—Ash Wednesday
April 10 to April 16—Holy Week
April 10—Palm Sunday
April 14—Maundy Thursday
April 15—Good Friday
April 17—Easter
May 1—National Christian College Day
May 1 to May 8—National Family Week
May 6—May Fellowship Day
May 8—Festival of the Christian Home (Mother's Day)
May 22—Rural Life Sunday
May 26—Ascension Day
May 30—Memorial Day
June 5—Whitsunday
June 5—Christian Unity Sunday
June 12—Children's Day
June 26—Nature Sunday
July 3—Independence Sunday
July 4—Independence Day
(the end)

Jewish Observances

August 13—Fast of Abh
October 3 to October 4—Rosh Hashanah (New Year)
October 5—Fast of Guedalia
October 12—Yom Kippur (Day of Atonement)
October 17 to October 18—Succoth (Tabernacles—first day)
October 25—Simcath Torah (Rejoicing of the Law—last day of Succoth)
November 26—Thanksgiving Day
December 26 to January 2—Channukah
January 10—Fast of Tebet
February 21 to February 28—Brotherhood Week
March 13—Purim
April 12 to April 19—Passover
May 8—Mother's Day
June 1 to June 2—Shebuoth (Feast of Weeks)
July 4—Independence Day
July 12—Fast of Tammuz
(the end)

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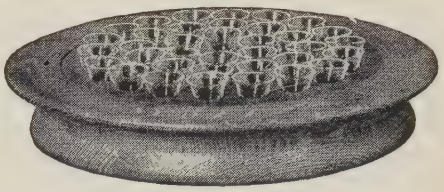

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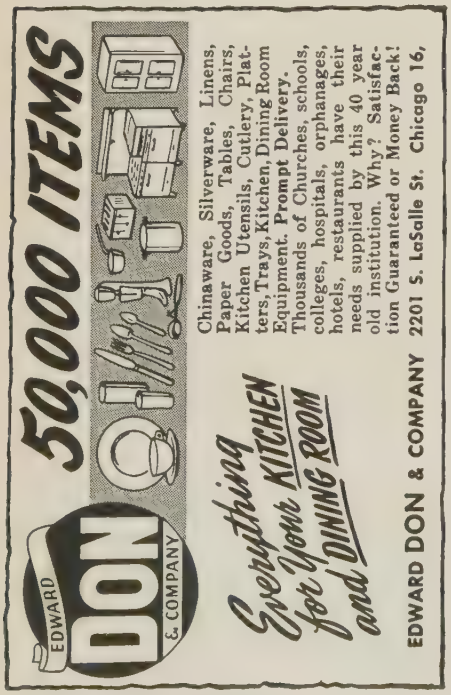

READ

Church Management

found in

PROSPERING CHURCHES

PREACHING THROUGH THE YEAR

(continued from page 84)

the long hard, road that stretches before us.

There is, finally, the limitation of love. Christianity and its inherent glory is no individual thing. We are not only heirs; we are joint-heirs, joint-heirs with Christ and with one another.

Part of the glory of Arlington is the cemetery that surrounds it. The beauty is greater for the price that has been paid. This is true of our life in Christ. It will be lovely and strong, "if so be that we suffer with him, that we may also be glorified together."

July 31

THE VOICES OF SILENCE

Hymns: Lord, Speak to Me—Let There Be Light, Lord God of Hosts—O Brother Man, Fold to Thy Heart Thy Brother
Scripture: Ecclesiastes 3:1-11
Text: ". . . a time to keep silence . . ." Ecclesiastes 3:7

There is a time to speak. Most of us do not have to be reminded of that fact. We like to talk—about ourselves and our families; about our operations and our trips; about our expectancies, our aspirations, and our disappointments. There is a time to speak in our relationships with each other. As we talk to each other we discover that our problems are similar and our intentions are common.

There is a time to speak to God too. We owe him the courtesy of a good reply for his many mercies towards us.

There is also a time for silence. This is what we often forget. We forget that in quietness and confidence we shall find our strength. God speaks to us in the voices of silence; we often cannot hear him because the world is making too much noise.

There is the silence of light. God announced the coming of his Son with the shining of a star. Whenever God appears there is light shed upon the meaning and mystery of life.

There is the silence of life. No one can hear the tremendous growth of a forest. Life is so big that it can afford not to make a great deal of exciting noise when it comes to earth. The first stirrings of life in the depths of the ocean, the quiet plodding and spread of life across the continents and plains, the emergence of man in his grandeur and glory—all these God worked silently. As a seed, life grows silently and tells us there is a time for us to keep silence.

There is the silence of love. "Speak low," said Shakespeare long ago. "Speak low, when you speak love." it is not necessary for two who are in tune with each other in love and understanding and devotion to speak at all. There is a communion which does not require communication. God comes in the silence of love. This voice speaks to us most certainly and with the greatest sureness of God's presence.

These are the voices of silence. They speak a music which tells of truth. They shed a light which is the glow of revelation. They hold a grace which is the coming of God to our day and our lives. He comes, as he came of old, not to the mighty and the important and the great in wealth and works. He comes to the little towns, to the out-of-the-way places, and to the common people. He comes to all of us who are alive to our own unloveliness, and he sees in us the loveliness we can have, not in ourselves, but in him. He comes, not with the blare of trumpets and the roll of drums, but in the silences of our hearts and in the quiet of a recognition and a dedication.

These are the voices of silence. There is a time to speak, and God has spoken out against old cruelities and misconceptions and false ideologies. But there is a time to keep silence, and in his silences the truth of his word is proclaimed and the knowledge of his presence is felt. Let us come to him with hearts ready to listen and voices eager to be still, as was Samuel of old who said, "Speak Lord, for thy servant heareth."

***With few exceptions, the texts used in these sermons are from the Revised Standard Version of the Bible.**

SCRIPTURE LESSONS FOR THE CHURCH YEAR

(continued from page 31)

Cleansed
3. I Timothy 1:12-17—Christ Came to Save Sinners
4. Proverbs 4:14-23—A Contrast of the Just and the Wicked

September 20, 1959—Seventeenth Sunday after Trinity
1. Galatians 5:25-16:10—Let Us Not Be Weary in Well-doing
2. Matthew 6:24-34 (or 25-34)—Be Not Anxious
3. Galatians 6:11-18—A New Creation Counts
4. Psalm 37:12-24—The Lord Upholds the Righteous

September 27, 1959—Eighteenth Sunday after Trinity
1. Ephesians 3:13-21—That Christ May Dwell in Your Hearts

(turn to page 99)

Handbook of Dedications

A Medley of Scripture Verses for A Ground Breaking Service[1]

(with minor alterations*)

Every house is built by some one, but the builder of all things is God. Behold *we* are about to build a house for the name of the Lord *our* God, *to* dedicate it to him. We look for*ward* to a *house* whose builder and maker is God, *for* unless the Lord build the house, those who build it labor in vain. — Hebrews 3:4; II Chronicles 2:4; Hebrews 11:10; Psalm 127:1

By wisdom a house is built, and by understanding it is established. The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One *provides* understanding. Blessed be the Lord *who has provided us men trained to work* in bronze, iron, stone, and wood . . . and to execute any design that may be assigned to them for the building of the house of the Lord. — Proverbs 24:3; Proverbs 9:10; II Chronicles 2:12a, :14b; II Chronicles 3:3

In whatever one builds on the foundation each man's work will be made manifest, *for time* will declare it, and fire will test what sort of work each has done. *Therefore* let each man take care how he builds. *Let him with skill lay* the foundation *and* build upon it, *remembering that* we are fellow workmen with God. — I Corinthians 3:12-13, :9a

Behold, says the Lord God, I am laying a foundation, a sure foundation. And he who believes will not be hasty. And I will make justice the line, and righteousness the plummet. *So let us build, knowing* that God's firm foundation stands bearing this seal, "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." — Isaiah 28:16-17; II Timothy 2:19

Let us therefore build upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone, in whom the whole structure is joined together and grows into a holy temple in the Lord. As therefore you received Christ Jesus the Lord, so live in him, built up in him and established in faith. — Ephesians 2:20-22; Colossians 2:6-7

According to the commission of God given *us, so let us build,* remembering "they shall see who have never been told, and they shall understand who have never heard." *Let us therefore* have reason to be proud of *our* work for God, *having laid* the foundation *in* Jesus Christ. — I Corinthians 3:10; Romans 15:21, :17; I Corinthians 3:11

So, beloved, like living stones be yourselves built *up* into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. *Thus* build yourself up on your most holy faith, pray*ing* in the Holy Spirit, keep*ing* yourselves in the love of God, wait*ing* for the mercy of our Lord Jesus Christ unto eternal life. — I Peter 2:5; Jude 20-21

*Words in italics are additions or alterations.

The *Handbook of Dedications* has become a familiar department in our annual directory issue. We do not have the space to print services for every occasion each year, so we stagger the programs. If you do not find the service you wish in this directory, turn to the one for 1958, or 1957, or 1956, or even farther back. Readers who save this annual issue from year to year will have a most valuable catalog of useful reference material.

Prayer of Dedication

O God our Father, we pray that thy house to be erected here may be a living testimony to thy love and to thy will and way for men, and to thy saving truth in Jesus Christ our Lord. May men here be led to worship thee in spirit and in truth, to live in brotherhood, and to demonstrate the power and purity of thy Holy Spirit. We pray that the feet of those who come to this house-to-be, and to this dedicated place, shall move again into the world, to carry to it the good tidings of the Kingdom of God and his righteousness for all human relationships.

We pray that the souls of men, here to receive thy truth and here coming into possession of thy love and peace, shall be good stewards of thy saving grace, and shall be as a leaven in the world, to make wholesome and good the life of man through the redemption that cometh from above. So bless us who participate in this service of dedication, and by thy guidance and power help us to build truly and well, to thy everlasting glory and praise. So may this land and the house upon it be truly dedicated to thee. Through Jesus Christ our Lord. Amen.

[1]**By Edward E. Chipman, minister, Sunset Hills Baptist Church, Omaha, Nebraska.**

Ground Breaking Service in Verse[2]

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to build
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and stone;

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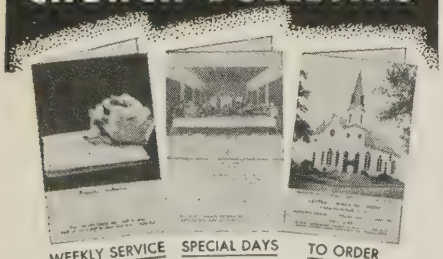

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above,
Whose inner spirit is the heart
of love.

PEOPLE:
With hands of helpfulness and
hearts of praise
We break the earth and dedicate
this spot,
Holding the faith our Christian
forebears held,
With zealous spirits seeking
mankind's good,
Telling of Jesus who died upon
the rood.

MINISTER:
We break this earth and dedicate
this spot
That one more unit of Christ's
church may rise
To foster worship and the love of
God,
To serve the present age and
mankind's needs,
And liberate the soul from
human greeds.

PEOPLE:
We break this earth to break the
self-restraints
That hold men back from giving
each his best.
We share this act and share Christ's
purposes,
Who died that men might truly
come to be
By faith God's sons, and live
eternally.

MINISTER:
We break this earth—with faith
in the high goals
Of God's great Kingdom, meant
for all mankind,
With trust in God's great power to
bring to pass
What from afar with great
desire we see—
Strong bonds that bind in true
community.

ALL:
So in Christ's name we break this
crust of earth,
That men may come to know
God's way for them,
That in a world still fraught with
strife and woe
Men may still work for brother-
hood and peace,
And, by God's way, from sin
may find release.

[2]By Edward E. Chipman, minister, Sunset Hills Baptist Church, Omaha, Nebraska.

Prayers for Use in the Laying of a Cornerstone[3]

Call to Worship

Our help is in the name of the Lord, who made heaven and earth. Except the Lord build the house, they labor in vain that build it. Other foundation can no man lay than that is laid, which is Jesus Christ. Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, and ever shall be, world without end. Amen.

Prayer of Invocation

O Lord, who are exalted above the heavens: look down in the abundance of thy goodness upon us assembled in this place upon which we purpose to build a temple for the spiritual worship which becomes thy holy name. Bless that which we do, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Introductory Prayer for the Laying of the Cornerstone

O Lord Jesus Christ, Son of the living God, true cornerstone, immutable foundation: establish thou this stone which we plant in thy holy name; and do thou, who art the beginning and the end, in whom all things were created, vouchsafe thy presence that this our work, undertaken for thy service, may be carried on and perfected, to the praise and glory of thy holy name, who, with the Father and the Holy Spirit, livest and reignest, one God, world without end. Amen.

Laying of the Cornerstone

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this cornerstone of a house to be erected under the name of Knox Presbyterian Church, and devoted to the worship of Almighty God. "Behold I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded."

In this place may the faith flourish, the fear of God, the love of the brethren. Here may the voice of prayer continually be heard, the voice of rejoicing and salvation, the voice of praise and invocation of God's most glorious and honorable name, the name of the Father, and of the Son, and of the Holy Spirit, henceforth and forever. Amen.

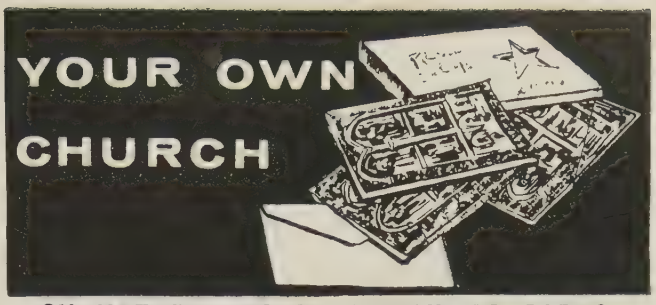
Prayer of Dedication

Almighty and everlasting God, who hast built the living temple of thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Cornerstone: we

beseech thee to prosper this work of our hands, which we have undertaken for the upbuilding of thy kingdom and the glory of thy church; and to this end, do thou establish this stone which we now place in thy name. Blessed be thou, O Lord God, who hast put it into the hearts of thy servants to build a house in which thou mayest be worshiped, thy gospel preached, and thy holy sacraments administered for the comfort and salvation of men.

Be pleased to accept the humble offering of thy servants and fulfil the desires of their hearts. Shield and defend those who labor with their hands upon this building, that there be no hurt or loss of life, and grant unto them, and all of us here present, thy heavenly grace, that our gifts and all our service may be sanctified, and we become in soul and body living temples of the Holy Spirit. All this we ask through the abundant merits of our Lord and Savior, who liveth and reigneth with thee and the Holy Spirit, and who taught us to pray, saying: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

[3]**As used in Knox Presbyterian Church, Goderich, Ontario, Canada.**



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Dedication of a Chapel[4]

PRESENTATION OF CHAPEL

TRUSTEES: We present this chapel to to be dedicated to the glory of God and the service of man.

MINISTER: By what name shall this chapel be known?

TRUSTEES: It shall be called the Memorial Chapel of the Michigan Street Methodist Church.

ACT OF DEDICATION

MINISTER: To the glory of God the Father, who has called us by his grace; to the honor of his Son, who loved us and gave himself for us; to the praise of the Holy Spirit, who illumines and sanctifies us—

PEOPLE: We dedicate this chapel.

MINISTER: For the worship of God in prayer and praise, for the preaching of the everlasting gospel, for the celebration of the holy sacraments—

PEOPLE: We dedicate this chapel.

MINISTER: For the comfort of all who mourn, for strength to those who are tempted, for light to those who seek the way—

PEOPLE: We dedicate this chapel.

MINISTER: For the hallowing of family life, for teaching and guiding the young, for the perfecting of the saints—

PEOPLE: We dedicate this chapel.

MINISTER: For the conversion of sinners for the promotion of righteousness, for the extension of the Kingdom of God—

PEOPLE: We dedicate this chapel.

MINISTER: In the unity of the faith, in the bond of Christian brotherhood, in charity and good will to all—

PEOPLE: We dedicate this chapel.

MINISTER: In gratitude for the labors of all who love and serve this church, in loving memory of the faithful members of this church who have been called to their reward but hoped and prayed for the completion of the church in their day—

PEOPLE: We dedicate this chapel.

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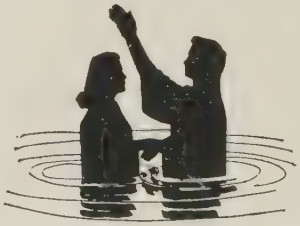

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PRAYER OF DEDICATION (unison): We, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifice of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do now dedicate ourselves anew to the worship and service of Almighty

God; through Jesus Christ our Lord. Amen.

PRAYER OF CONSECRATION (minister): Grant, O Lord, that all who here share in the sacraments, the ministry of the Word, and the fellowship of praise may know that God is in this place, may hear thy voice within their hearts, and may go forth to extend to the uttermost bounds of life the Lord Christ's Kingdom. Amen.

[4]**As used in Michigan Street Methodist Church, Indianapolis, Indiana. R. M. Criswell, minister.**

Rededication of a Sanctuary[5]

(Approximately . . . years ago the members and friends of this congregation erected and dedicated this building in which we now worship. Throughout these years it has served to the glory of God, and in the service of mankind, in ever widening influence. During the past two or three years, under the guidance and direction of Almighty God, our Heavenly Father, we have labored together and have come to this happy day and hour when we have redecorated and recarpeted his holy place, this sanctuary. This has come to pass through the cooperation of many persons within the membership of our congregation, who have given generously and sacrificially of time, effort, and money toward this goal. Much love, devotion, and sacrifice have gone into this project.)

CHAIRMAN OF THE OFFICIAL BOARD: We commend all who have had a part in bringing this project to completion, and I present it to the minister for rededication.

MINISTER: To the glory of God, our Father; to the honor of Jesus Christ, our Lord and Savior; to the praise of the Holy Spirit, source of life and light,

PEOPLE: We rededicate this sanctuary.

MINISTER: For worship in prayer and song, for the ministry of the Word, for the celebration of the ordinances of Christ,

PEOPLE: We rededicate this sanctuary.

MINISTER: For the guidance of little children and youth into the Christian way of life, for instruction which is in righteousness,

PEOPLE: We rededicate this sanctuary.

MINISTER: For comfort of those who mourn, for strength to those who are tempted, for help in right living,

PEOPLE: We rededicate this sanctuary.

MINISTER: In grateful remembrance of those who have gone before us; in gratitude for the labors and sacrifices of our fathers and mothers in the faith; for the blessed hope of a house not made with hands, eternal in the heavens,

PEOPLE: We rededicate this sanctuary.

MINISTER: To the welfare of the living, to those whose ways are evil; to the strong souls that stoop to share the burden of their fellows; to the weak and defenseless; to the darkened mind, the tempted heart, the life weary and heavy-laden; and to all human needs,

PEOPLE: We rededicate this sanctuary.

MINISTER: To the proclamation of the Truth that sets man free, to the liberty of the children of God, to reverence for all worth of the past, and to the eager acceptance of all good which the future may unfold,

PEOPLE: We rededicate this sanctuary.

MINISTER: For the sanctification of the family, for the guidance of childhood, for the salvation of man,

PEOPLE: We rededicate this sanctuary.

MINISTER: For ennobling of honest toil, for quickening of civic righteousness in our city, for promoting the consecration of all earthly powers to thy glory,

PEOPLE: We rededicate this sanctuary.

MINISTER: As a tribute of gratitude and love, an offering of thanksgiving and praise, from those who have tasted the cup of thy salvation and experienced the riches of thy grace,

PEOPLE: We, the members and friends of this church, being compassed about with so great a cloud of witnesses, do here and now rededicate ourselves and this sanctuary in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

DEDICATION PRAYER (minister)

[5]**As used in Quindaro Christian Church, Kansas City, Kansas. Russell M. Bythewood, minister.**

Dedication of Flags[6]

(While churches and their church schools dedicate new flags at almost any time of the year, it is especially appropriate when the dedication comes near Memorial Day or Independence Day.)

PRAYER OF THANKSGIVING:

Our heavenly Father, thank you for our family, our school, our nation, our church, our friends; and for the food we eat, the good times we have, and the chance we get to serve you. We are your children, and all the children of the world are your children. Help us to think of them as our brothers and sisters. Thank you for sending Jesus into our world. Thank you that we can believe in him and study his teachings in church. Bless us today as we dedicate these new flags that represent our nation and our church. This we ask in Jesus' name. Amen.

BACKGROUND OF THE FLAGS WE SHALL DEDICATE:

Today we are going to dedicate two new flags for the church school. You know what a flag is. It is a banner, a piece of cloth, that stands for something. It is a symbol with an important meaning. You remember the story told about the beginning of the flag of the United States. George Washington and other leaders wished to have a flag that would stand for our country. All countries have flags, and they are all different. George Washington wanted a new flag for our new country.

A lady in Philadelphia named Betsy Ross helped design the flag. This flag told the story of the nation. It was to have thirteen stripes and thirteen stars. Both groups were to stand for the thirteen original colonies and the thirteen states. Then when new states joined the United States, a new star would be added, but the original thirteen stripes would remain unchanged. These six white stripes and seven red stripes would always remind us of the beginning of our country.

Betsy Ross made the first United States flag by hand, and many of our better flags today are still made by hand. Mr. Washington and his friends were pleased with the flag and thought it was beautiful. This happened in 1776. As other states joined the Union, new stars were added for them. Now we have fifty stars for the fifty states.

The Christian flag is used in many places of the world and does not stand for a particular country or state. Its beginning happened many, many years ago and we do not have the details about it that we have about our country's flag. Early Christians were interested in symbols that reminded them of their faith. At the time of the Crusades many flags and banners were developed by the crusaders to show that they were going forth in the name of the Christian church. We do not know exactly when the Christian flag was developed.

The Christian flag consists of a cross of red upon a blue background, with a larger background of white. The red stands for the sacrifice of Jesus; the blue, for God; and the white, for purity.

We are going to take the pledge to both flags as they are dedicated now for our church school.

The color bearers will come forward

and place the flags in the holders; then we shall make our pledges to the new flags.

Color bearers, post! (Two children previously selected will come up the aisle carrying the flags on the standards and will place them in the weighted holders, or in buckets of sand, or in wall holders.)

All stand and face the flag of the United States.

I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation under God, indivisible, with liberty and justice for all.

Still standing, face the Christian flag.

I pledge allegiance to the Christian flag and to the Savior for whose kingdom it stands; one brotherhood uniting all mankind in service and in love.

HYMN: Onward Christian Soldiers, or, God of Our Fathers, Whose Almighty Hand.

CLOSING PRAYER: God our Father, thank you for our nation and for what it can mean to us and to all citizens. Help us to understand the larger patriotism that includes all people of the world. Thank you for our Christain faith, for our Savior, and for helping us to lead lives to make you proud of us. May we always try to be good citizens, and may our hearts thrill when we see the flags of our nation and of our faith. In Jesus' name. Amen.

[8]**As used in the Huguenot Church, Pelham, New York.**

Dedication of Pledges and Pledgers[9]

MINISTER: During the past few days messengers from your church have called at your homes, presenting the program of the church and giving each of you an opportunity to share in the expense of that program. We have now come to the time when those who have pledged, together with their pledges, should be publicly dedicated to this program. You will join with me in this litany of thanksgiving:

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

As thou hast chosen us, O God, and enriched our lives,

PEOPLE: We offer ourselves, our talents, and our substance to thee.

MINISTER: To the ministry of the gospel, the inspiration of sacred music, the singing of the hymns of the ages,

PEOPLE: We offer ourselves, our talents, and our substance to thee.

MINISTER: To the Christian education of little children, the guidance of youth, and the spiritual security of those of mature years,

PEOPLE: We offer ourselves, our talents, and our substance to thee.

MINISTER: To the Christian character of our city, the spirit of tolerance and good will,

PEOPLE: We offer ourselves, our talents, and our substance to thee.

MINISTER For the Christianization of the world, the economic and spiritual elevation of untold millions,

PEOPLE: We offer ourselves, our talents, and our substance to thee.

MINISTER: Looking for that day when the spirit of Christ shall clothe itself in the hearts of our age, and swords shall be beaten into plowshares, and peace shall cover the world,

PEOPLE: We offer ourselves, our talents, and our substance to thee.

MINISTER: Let us pray.
Almighty and Everlasting God, thou who has given us life, Christian homes, and a Christian land, accept the gifts which symbolize the giving of our lives. Transform the gold which comes from our purses into programs which enlarge our vision and strengthen our church. Seeking the happiness of little children, the stimulus of youthful ideals, and the assurance of the rewards of righteousness, we pray, in Jesus' name. Amen.

[9]**As used in the First Congregational Church, Waterloo, Iowa. Charles F. Jacobs, minister.**

Dedication of a Chancel Window[10]

STATEMENT BY THE MINISTER: He shall feed his flock like a shepherd; he shall gather the lambs in his arm and carry them in his bosom, and shall gently lead those that are with young. Behold the lamb of God which taketh away the sins of the world.

MINISTER: Eternal God, who didst inspire artists of thine ancient church and tabernacle to adorn thy house of prayer with splendid color and rich ornament; thou who hast created stones with fair colors such as the agate, the sapphire, the ruby, and the carbuncle; who hast painted the earth with green and brown and red and all the gorgeous colors of the rainbow,

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CONGREGATION: To thee, O God, we dedicate this window.

MINISTER: To the ministry of art to the soul of man, for the inspiration of the design of this window to the intellect, and for the direction of the thoughts of the congregation in channels of Christian meditation,

CONGREGATION: We dedicate this window.

MINISTER: For the beneficent influence of the figure of Christ upon the youth of our church and for the quiet, unobtrusive effect upon all who worship here or who pass through this sanctuary; that little children, young people and adults may be led to accept the teachings of the Good Shepherd and become his disciples,

CONGREGATION: We dedicate this window.

MINISTER: For the creative skill of artist and craftsman, and their ability to capture in pigment and glass, in wood and stone, the eternal and the imperishable,

CONGREGATION: We give thee thanks, O Lord.

MINISTER: For all who have labored and served and sacrificed that this window might be made possible, which in an age of moral ugliness and conflict reminds us of all that is good and beautiful and true, and of him who is altogether lovely and the fairest among ten thousand,

CONGREGATION: O Lord our God, accept our thanks.

MINISTER: To the glory of God the Father, to the service of Jesus Christ and his church, and to the quickening influence and guidance of his Holy Spirit, who ever seeks to dwell in the temple of men's hearts and lives,

CONGREGATION: We dedicate this window, in the name of the Father, Son, and Holy Ghost. Amen.

PRAYER OF DEDICATION IN UNISON: O thou who art the Creator of all things and all men, we thank thee for the genius of men, for the spirit of sacrifice, for the love of the beautiful in men's souls which they have transferred to this thy sanctuary. May we ever find here that uplift of spirit and that renewed faith which will bring forth fruit with patience and with love, to the glory of Jesus Christ our Lord. Amen.

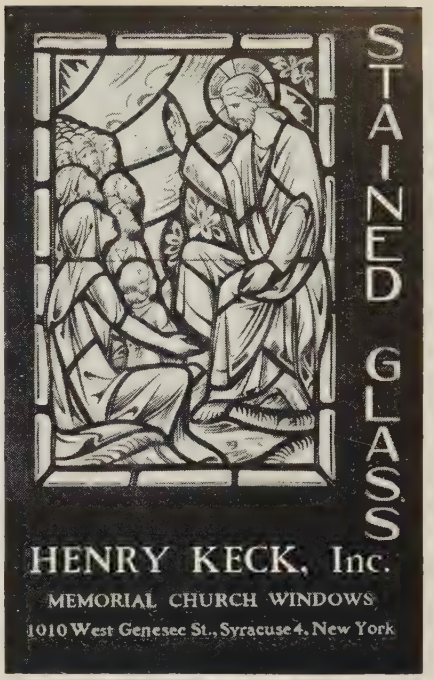
[10]**As used in Bethany Presbyterian Church, Flint, Michigan. E. G. Black, minister.**

RELIGIOUS DENOMINATIONS IN THE UNITED STATES

The following list gives the names of religious denominations in the United States together with the number of local churches and the total memberships reported. With a few exceptions, the figures are those reported for 1957. The material has been taken from the *Yearbook of American Churches for 1959* published by the National Council of the Churches of Christ in the United States of America. It is used by special permission of the editor, Benson Y. Landis.

Name of Religious Body	No. of Churches Reported	Inclusive Church Membership
Adventist Bodies:		
Advent Christian Church	429	30,644
Church of God (Abrahamic Faith)	106	5,200
Life and Advent Union	3	340
Primitive Advent Christian Church	12	556
Seventh-day Adventists	2,912	291,567
African Orthodox Church	24	6,000
Amana Church Society	7	807
American Evangelical Christian Churches	No statistics	available
American Rescue Workers	25	1,500
Apostolic Overcoming Holy Church of God	300	75,000
Armenian Church of North America, Diocese	50	101,199
Assemblies of God	8,104	482,352
Associated Gospel Churches	No report	
Baha'i Faith	No statistics	available
Baptist Bodies:		
American Baptist Convention	6.369	1,536,276
Southern Baptist Convention	31,257	8,956,756
National Baptist Convention, U.S.A., Inc.,	25,603	4,557,416
National Baptist Convention of America	11,398	2,668,799
American Baptist Association	3,025	630,000
Baptist General Conference of America	465	61,724
Christian Unity Baptist Association	13	681
Conservative Baptist Association of America	1,072	275,000
Duck River (and Kindred) Associations of Baptists	326	9,720
Evangelical Baptist Church, Inc., Gen. Conf.	31	2,200
Free Will Baptists	2,091	172,683
General Association of Regular Baptist Churches	809	122,038
General Baptists	747	56,862
General Six-Principle Baptists	6	323
Independent Baptist Church of America	2	100
National Baptists Evangelical Life and Soul Saving Assembly of U.S.A.	264	57,674
National Primitive Baptist Convention of the U.S.A.	1,100	80,983
North American Baptist Association	1,778	261,202
North American Baptist General Conference	293	49,269
Primitive Baptists	1,000	72,000
Regular Baptists	266	17,186
Separate Baptists in Christ	87	7,272
Seventh Day Baptist General Conference	60	5,965
Seventh Day Baptists (German, 1728)	3	150
Two-Seed-In-The-Spirit Predestinarian Baptists	16	201
United Baptists	568	63,641
United Free Will Baptist Church	836	100,000
Bible Protestant Church	39	2,300
Bible Way Churches of Our Lord Jesus Christ World Wide, Inc.	65	15,000
Brethren (German Baptists):		
Brethren Church (Ashland, Ohio)	110	18,697
Brethren Church (Progressive)	167	23,753
Church of the Brethren	1,062	199,936
Church of God (New Dunkards)	8	611
Old German Baptist Brethren	57	3,881
Plymouth Brethren	664('36)	25,000
Brethren (River):		
Brethren in Christ	136	6,453
Old Order, or Yorker, River Brethren	7	291
United Zion Church	21	964
Buddhist Churches of America	49	10,000
Catholic Apostolic Church	7	2,577
Christadelphians	500	15,000
Christian and Missionary Alliance	993	87,663
Christian Catholic Church	5	No data
Christian Churches (Disciples of Christ), International Convention	8,001	1,943,599
Christian Nation Church	35	700
Christian Union	115	7,497
Christ's Sanctified Holy Church	30	600
Church of Christ (Holiness), U.S.A.	151	9,018
Church of Christ, Scientist	No statistics	furnished
Church of Eternal Life	2	113
Churches of God:		
Church of God (Cleveland, Tenn.)	2,980	150,227
Church of God (Anderson, Ind.)	2,210	131,420
Church of God (Greenville, S. C.)	3	20
Church of God (Seventh Day)	15	2,000
The (Original) Church of God, Inc.	75	6,000
The Church of God	1,829	71,777
The Church of God (Seventh Day), Denver, Colo.	130	4,300
The Church of God by Faith	No statistics	available
The Church of God of Prophecy	1,183	33,761
Church of God and Saints of Christ	216	36,041
Church of God in Christ	3,600	360,428
Church of Illumination	7	5,000

Name of Religious Body	No. of Churches Reported	Inclusive Church Membership
Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.	155	45,000
Church of the Gospel	4	44
Church of the Nazarene	4,225	281,646
The Church of Revelation	7	950
Churches of Christ	16,500	1,750,000
Churches of Christ in Christian Union	205	11,500
Churches of God, Holiness	42	25,600
Churches of God in N.A. (General Eldership)	378	35,700
Churches of the Living God:		
Church of the Living God (Motto: Christian Workers for Fellowship)	223	11,594
House of God, Which is the Church of the Living God, the Pillar and the Ground of the Truth, Inc.	107	2,350
Churches of the New Jerusalem:		
General Convention of the New Jerusalem in the U.S.A.	54	4,212
General Church of the New Jerusalem	10	2,874
Congregational Christian Churches	5,544	1,392,632
Congregational Holiness Church	138	4,121
Divine Science Church and College, Inc.	No report	
Eastern Churches:		
Albanian Orthodox Diocese in America	15	14,000
American Carpatho-Russian Orthodox Greek Catholic Church	60	100,000
American Catholic Church (Syro-Antiochean)	39	4,471
The American Holy Orthodox Catholic Apostolic Eastern Church	26	2,900
The American Orthodox Church	No report	
Apostolic Episcopal Church	46	7,086
Assyrian Orthodox Church	4	3,300
Bulgarian Eastern Orthodox Church	20	5,300
Church of the East and of the Assyrians	10	3,200
Eastern Orthodox Catholic Church in America	1	39('56)
Greek Archdiocese of North and South America	378	1,150,000
Holy Orthodox Church in America (Eastern Catholic and Apostolic)	3	1,300('44)
Holy Ukrainian Autocephalic Orthodox Church in Exile	6	1,650
Romanian Orthodox Episcopate of America	51	50,000
The Russian Orthodox Catholic Church, Archdiocese of the Aleutian Islands and North America	No report	
The Russian Orthodox Church Outside Russia	81	55,000('51)
The Russian Orthodox Greek Catholic Church of America	352	755,000
Serbian Eastern Orthodox Church	61	150,000
Syrian Antiochian Orthodox Church	80	110,000
Ukrainian Orthodox Church of America	34	44,200
Ukrainian Orthodox Church of U.S.A.	90	83,000
Ethical Culture Movement	22	6,500
Evangelical and Reformed Church	2,727	800,042
Evangelical Congregational Church	169	29,199
Evangelical Covenant Church of America	497	56,321
Evangelical Free Church of America	362	28,052('56)
Evangelical United Brethren Church	4,156	746,460
Evangelistic Associations:		
Apostolic Christian Church (Nazarene)	34	1,807
Apostolic Christian Church of America	65	8,325
The Christian Congregation	156	15,260
Church of Daniel's Band	4	200
Church of God (Apostolic)	22	600
Church of God as Organized by Christ	14	2,192
Metropolitan Church Association	16	443
Missionary Bands of the World, Inc.	11	140
Missionary Church Association	110	7,400
Pillar of Fire	61	5,100
Federated Churches	508	88,411
Fire-Baptized Holiness Church	300	6,000
Fire-Baptized Holiness Church (Wesleyan)	53	1,007
Free Christian Zion Church of Christ	728	18,989
Friends:		
Central Yearly Meeting of Friends	11	509
Five Years Meeting of Friends	470	67,957
Ohio Yearly Meeting of Friends Church (Independent)	90	6,523
Oregon Yearly Meeting of Friends Church	60	5,193
Pacific Yearly Meeting of Friends	21	909
Philadelphia Yearly Meeting of the Religious Society of Friends	Statistics included in statistics for the Religious Society of Friends (General Conference).	
Religious Society of Friends (Conservative)	21	1,894
Religious Society of Friends (General Conference)	223	28,362
Religious Society of Friends (Kansas Yearly Meeting)	88	8,522
Holiness Church of God, Inc.	23	1,000
House of David	No statistics available	
Independent Churches	384	40,276
Independent Fundamental Churches of America	350	65,000('46)
Independent Negro Churches	50	12,337
International Church of the Foursquare Gospel	679	112,706
Italian:		
Christian Church of North America	210	20,000
Jehovah's Witnesses	3,718	208,260
Jewish Congregations	4,079	5,500,000
Kodesh Church of Immanuel	9	562
Latter-Day Saints:		
Church of Christ, Temple Lot	12	3,000
Church of Jesus Christ (Bickertonites)	45	2,340
Church of Jesus Christ (Cutlerites)	1	22
Church of Jesus Christ of Latter-day Saints	3,002	1,339,638
Church of Jesus Christ of Latter day Saints (Strangites)	5	200
Reorganized Church of Jesus Christ of Latter Day Saints	868	146,076
Liberal Catholic Church	8	4,000
Lithuanian National Catholic Church	4	3,646



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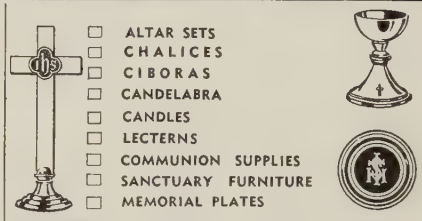

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DOS AND DON'TS FOR MARY

Jeanette W. Lockerbie

Dear Mary:

You wrote asking me how you should conduct yourself when you accompany your husband to a new church where he is "preaching for a call." Your letter has been lying unanswered long enough, and my considered advice to you is contained in the following list of dos and don'ts:

DO be careful what you say on that first visit; your words may come back to haunt you.

DO NOT appear overanxious, for thereby will the prospective new congregation suspect you are desperately eager to move—and they will wonder why.

DO NOT act aloof, or they will suppose you would never really be interested in them.

DO be wary of the gushing, monopolizing woman who pushes herself forward, "just to make you feel at home, my dear." She probably drove the former pastor's wife to tranquilizers.

DO NOT compare the congregation with "other churches we have served."

DO NOT make suggestions for the improvement of the Sunday school, even if it kills you to keep quiet.

DO NOT assign your children to the various bedrooms in the parsonage—or, if you do, make it a mental exercise.

DO be especially careful in the home of your hostess; what you say could be used as evidence against you.

DO NOT sing a solo. I have known of pastors who lost opportunities because of a wife's vocal effort on their initial visit to a church.

DO leave your children at home that first time. A little child doesn't always lead them.

DO NOT make a comment about the number of families with the same name. "Must be a family affair." Folks seem touchy about this truth.

DO be sincere, natural—and leave the rest to the God whose province it is to place his servants.

I could go on and enlarge on each suggestion, Mary; but, on second thought, **DO NOT GO** at all. Stay home and pray for God's will in the whole matter.

Sincerely,
Joan

P.S. **DO NOT** write any church with reference to a call for your husband.

(the end)

Name of Religious Body	No. of Churches Reported	Inclusive Church Membership
Lutherans:		
The Evangelical Lutheran Synodical Conference of North America:		
Lutheran Church—Missouri Synod	4,979	2,150,230
Evangelical Lutheran Joint Synod of Wisconsin and Other States	858	339,106
Norwegian Synod of the American Evangelical Lutheran Church	80	13,605
Slovak Evangelical Lutheran Church	59	18,003
Negro Missions of the Synodical Conference	53	7,429
American Evangelical Lutheran Church	82	23,050
American Lutheran Church	1,966	910,011
Augustana Evangelical Lutheran Church	1,242	576,189
Church of the Lutheran Brethren of America	44	4,220
Evangelical Lutheran Church	2,482	1,058,722
Evangelical Lutheran Church in America (Eielsen Synod)	9	2,500
Finnish Apostolic Lutheran Church of America	60	6,567 ('53)
Finnish Evangelical Lutheran Church (Suomi Synod)	155	37,071
Independent Lutheran Churches	1	53
Lutheran Free Church	355	74,219
National Evangelical Lutheran Church	57	8,428
Protestant Conference (Lutheran)	11	3,253 ('47)
United Evangelical Lutheran Church	184	61,662
United Lutheran Church in America	4,106	2,235,455
Mennonite Bodies:		
Beachy Amish Mennonite Churches	26	2,380
Church of God in Christ (Mennonite)	33	4,156
Conference of the Evangelical Mennonite Church	19	2,269
Conservative Mennonite Conference	67	5,585
Evangelical Mennonite Brethren	20	2,348
General Conference, Mennonite Church	206	36,060
Hutterian Brethren	26	1,994
Krimmer Mennonite Brethren Conference	10	1,597
Mennonite Brethren Church of N. A.	71	11,060
Mennonite Church	840	71,186
Old Order Amish Mennonite Church	240	16,915
Old Order (Wisler) Mennonite Church	28	4,129
Reformed Mennonite Church	13	628
Methodist Bodies:		
African Methodist Episcopal Church	5,878	1,166,301
African Methodist Episcopal Zion Church	3,083	761,000
African Union First Colored Methodist Protestant Church, Inc.	33	5,000
Christian Methodist Episcopal Church	2,469	392,167
Congregational Methodist Church	223	14,274
Congregational Methodist Church of U.S.A.	100	7,500
Cumberland Methodist Church	4	65
Evangelical Methodist Church	97	5,222
Free Methodist Church of N.A.	1,222	54,673
Fundamental Methodist Church, Inc.	14	632
Holiness Methodist Church	27	900
Independent A.M.E. Denomination	12	1,000
Lumber River Annual Conference of the Holiness Methodist Church	7	508
The Methodist Church	39,359	9,543,245
New Congregational Methodist Church	11	529
Primitive Methodist Church, U.S.A.	80	12,571
Reformed Methodist Union Episcopal Church	33	11,000
Reformed New Congregational Methodist Church	8	329
Reformed Zion Union Apostolic Church	52	12,000
Southern Methodist Church	46	7,000
Union American Methodist Episcopal Church	256	27,560
Wesleyan Methodist Church of America	1,005	35,924
Moravian Bodies:		
Evangelical Unity of the Czech-Moravian Brethren in N.A.	32	5,276
Moravian Church in America (Unitas Fratrum)	150	55,086
Muslims	No report	
National David Spiritual Temple of Christ Church Union (Inc.), U.S.A.	69	40,783
New Apostolic Church of N. A., Inc.	207	15,800
Old Catholic Churches:		
American Catholic Church, Archdiocese of N. Y.	20	8,435
North American Old Roman Catholic Church	62	83,435
Old Catholic Church in America	28	6,274
The Reformed Catholic Church (Utrecht Confession), Province of North America	20	2,217
Open Bible Standard Churches, Inc.	265	25,000
Pentecostal Assemblies:		
Calvary Pentecostal Church, Inc.	35	20,000
Emmanuel Holiness Church	56	1,200
International Pentecostal Assemblies	43	5,000
Pentecostal Assemblies of the World, Inc.	600	50,000
Pentecostal Church of Christ	41	1,201
Pentecostal Church of God of America, Inc.	915	105,000
Pentecostal Fire-Baptized Holiness Church	43	756
The Pentecostal Holiness Church, Inc.	1,189	47,847
United Pentecostal Church, Inc.	1,560	135,000
Pilgrim Holiness Church	1,002	32,132
Polish National Catholic Church of America	157	267,418
Presbyterian Bodies:		
Associate Presbyterian Church of N. A.	7	500
Associate Reformed Presbyterian Church (General Synod)	148	27,560
Bible Presbyterian Church	No report	
Colored Cumberland Presbyterian Church	121	30,000
Cumberland Presbyterian Church	991	86,340
Orthodox Presbyterian Church	80	9,352
Presbyterian Church in the U.S.	3,928	848,735
Presbyterian Church in the U.S.A.	8,851	2,775,464
Reformed Presbyterian Church in N. A. (General Synod)	11	1,206
Reformed Presbyterian Church of N.A. (Old School)	75	6,382
United Presbyterian Church of N. A.	839	257,513
Protestant Episcopal Church	6,842	2,965,137

A Protestant

— Church Buyers' Guide —

The following Buyers' Guide has been prepared for your convenience. Many of the firms listed have been long-time advertisers in CHURCH MANAGEMENT, but we have not limited the Guide to advertisers. The list is by no means all-inclusive. To the best of our knowledge, we list only those firms known by us to be reliable, though we obviously cannot issue an unqualified guarantee. Advertisers in this issue are indicated in bold-face type.

ACOUSTICAL TREATMENT
Armstrong Cork Co.
Asbestospray Corporation
Celotex Corporation
United States Gypsum Co.

ADDRESSING EQUIPMENT
Addressograph-Multigraph Corp.
Bond Equipment Co.
Heyer Corp.
Master Addresser Co.
Donald F. Rossin Co., Inc.

ADVERTISING SERVICES FOR CHURCHES
Creative Promotional Service

AIR CONDITIONING
Acme Industries, Inc.
Carrier Corp.
Chrysler Corp. (Airtemp Div.)
Curtis Mfg. Co.
Dole Refrigerating Co.
Frick Co.
General Motors Corp. Frigidaire Div.)
Iron Firemen Mfg. Co.
The Trane Co.

ALTARS
American Desk Mfg. Co.
American Seating Co.
Carriker Church Furniture Co.
Cathedral Craftsmen
Emack Manufacturing Co., Inc.
Endicott Church Furniture, Inc.
R. Geissler, Inc.
Josephinum Church Furniture Co.
Leird Mfg. Co.
Manitowoc Church Furniture Co.
The Marshall Co.
Michigan Church Supply Co.
Ossit Church Furniture Co.
Rambusch Decorating Co.
Raton Church Furniture Co.
J. P. Redington & Co.
L. L. Sams & Sons
Santa Fe Studios
Southern Desk Co.
Tiffin Mfg. Co.
Valley City Mfg. Co.
Winterich's

ALTAR ADORNMENTS
American Desk Mfg. Co.
Augsburg Publishing House
Concordia Publishing House
Flour City Ornamental Iron Co.
R. Geissler, Inc.
Kanel Brothers
Michigan Church Supply Co.
Petit & Fritsen, Ltd.
Pro-Del Industries, Inc.
J. P. Redington & Co.
Roth Brothers
Conrad Schmitt Studios
Sudbury Brass Goods Co.
Whittemore Associates, Inc.
Winterich's

ART PICTURES
Abingdon Press
Augsburg Publishing House
Christian Education Press
Church World Press, Inc.
Carroll Good, Inc.
Triumphant Art Publishers
W. A. Wilde Co.

ARTIFICIAL PLANTS, FLOWERS, FRUIT
Kendra, Inc.

AUTOMOBILE ACCESSORIES
International Bronze Tablet Co.
C. E. Ward Co.

BADGES (SELF-STICKING)
General Printing Co. (Qwik-Stix Badge Division)

BAPTISMAL FONTS
American Desk Mfg. Co.
American Seating Co.
Carriker Church Furniture Co.
Emack Mfg. Co., Inc.
Endicott Church Furniture, Inc.
R. Geissler, Inc.
Josephinum Church Furniture Co.
Leird Mfg. Co.
Manitowoc Church Furniture Co.
Marshall Co.
Michigan Church Supply Co.
Ossit Church Furniture Co.
Raton Church Furniture Co.
J. P. Redington & Co.
L. L. Sams & Sons
Santa Fe Studios
Southern Desk Co.
Valley City Mfg. Co.
C. E. Ward Co.
Winterich's

BAPTISMAL ROBES
Bentley & Simon, Inc.
Collegiate Cap & Gown Co.
DeMoulin Bros. & Co.
Ireland Needlecraft
E. R. Moore Co.
National Church Goods Supply Co.
Thomas A. Peterson Co.
Springer Fashion Uniforms

BAPTISMAL TANKS
Jordanette Co.
Wiedemann Industries, Inc.

BAPTISTRY HEATERS
Little Giant Manufacturing Co.

BELLS & BELL RINGERS
Maas-Rowe Carillons
National Sound Service, Inc.
Petit & Fritsen, Ltd.
Schulmerich Carillons, Inc.
Telematics, Inc.
van Bergen Bellfoundries
I. T. Verdin Co.
Whittemore Associates, Inc.

BIBLE PUBLISHERS
William Collins Sons & Co.
Concordia Publishing House
Harper & Brothers
A. J. Holman Co.
The Macmillan Co.
National Bible Press
John C. Winston Co.
The World Publishing Co.

BIBLE STUDY
Bible Study Association
Crusader's Bible Studies, Inc.

BIRD BARRIERS & REPELLENTS
Burr Chemical Co.
National Bird Control Laboratories
Nixalite Co. of America

BOOKBINDING
Augsburg Publishing House
Norris Bookbinding Co.

BOOK CLUBS
Prentice-Hall, Inc.
Pulpit Book Club
Religious Book Club

BOOK RACKS FOR FOLDING CHAIRS
Amburn's Church Accessories
Church Equipment Resale Guild, Inc.
Krueger Metal Products Co.

BRIEF CASES
Allied Brief Case Co.

BUILDERS' HARDWARE
Cipco Corp.
The Stanley Works

BUILDING MAINTENANCE
(Soaps, Polishes, Waxes)
Armstrong Cork Co.
C. B. Dolge Co.
Edward Don & Co.
E. I. DuPont de Nemours Co.
Finnell System, Inc.
Hild Floor Machine Co., Inc.
Hillyard Chemical Co.
A. C. Horn Co.
Huntington Laboratories, Inc.
S. C. Johnson & Son, Inc.
Multi-Clean Products, Inc.
Simoniz Co.

BUILDING MATERIALS
Adams Engineering Co.
Armco Steel Corp.
Armstrong Cork Co.
The Wm. Bayley Co.
Butler Mfg. Co.
Cipco Corp.
Creative Buildings, Inc.
Finger Lakes Stone Co.
Flexicore Co., Inc.
Michael Flynn Mfg. Co.
Indiana Limestone Co.
Overly Mfg. Co.
Rilco Laminated Products
Structoglas, Inc.
Timber Structures, Inc.
Unit Structures, Inc.
United States Gypsum Co.
Wonder Building Corp. of America

BUILDING MATERIALS
(Interior Finish)
Armstrong Cork Co.
Bradley Washfountain Co.
Cipco Corp.
Congoleum-Nairn, Inc.
Hardwood Plywood Institute
Holcomb & Hoke Mfg. Co.
A. C. Horn Co.
Maple Flooring Mfrs. Assn.
Marsh Wall Products, Inc.
New Castle Products, Inc.
Overly Mfg. Co.
Rolscreen Co.
U. S. Plywood Corp.
Wood Conversion Co.

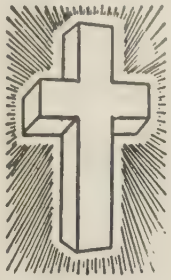
BULLETIN BOARDS & LETTERS
Acme Bulletin & Directory Board Co.
American Desk Mfg. Co.
Ashtabula Sign Co.
Beckley-Candy Co.
Broadman Press
Claridge Products & Equipment Co.
W. L. Clark Co.
A. C. Davenport & Son, Inc.
R. Geissler, Inc.
Hammond Publishing Co.
Marion-Kay Products, Inc.
Michigan Church Supply Co.
The Pilgrim Press
Raton Church Furniture Co.
Ray Supply Co.
J. P. Redington & Co.
Donald F. Rossin Co., Inc.
Scripture Press
Union Gospel Press
U. S. Bronze Sign Co.
Universal Bulletin Board Co., Inc

DENOMINATIONS IN THE UNITED STATES

(continued from page 94)

Name of Religious Body	No. of Churches Reported	Inclusive Church Membership
Reformed Bodies:		
Christian Reformed Church	509	221,969
Hungarian Reformed Church in America	32	10,000
Netherlands Reformed Congregations	15	2,184
Protestant Reformed Churches of America	17	2,462
Reformed Church in America	839	213,544
Reformed Episcopal Church	70	8,928
Roman Catholic Church	21,327	35,846,477
Salvation Army	1,279	250,156
The Schwenkfelder Church	5	3,000
Social Brethren	26	1,468
Spiritualists:		
International General Assembly of Spiritualists	209	164,072
National Spiritual Alliance of the U.S.A.	32	3,050
National Spiritualist Association of Churches	247	8,850
Triumph the Church and Kingdom of God in Christ	750	80,310
Unitarian Churches	365	104,914
United Brethren Bodies:		
United Brethren in Christ	317	19,459
United Christian Church	14	595
United Holy Church of America, Inc.	426	27,050
United Missionary Church	206	10,199
Universalist Church of America	388	70,516
Vedanta Society	11	1,000
Volunteers of America	199	27,984
Totals: (267 bodies; 255 reporting)	306,893	104,189,678

A PERFECT MEMORIAL
(For Any Church)



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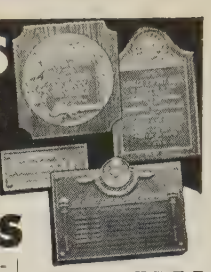

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7/59

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C. E. Ward Co.

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Oneida Products Div.

CALENDARS (Religious Art)
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Christian Education Press
Custom Studios
Carroll Good, Inc.
Hammond Publishing Co.
Michigan Church Supply Co.
National Church Goods Supply Co.
Oestreicher's
Triumphant Art Publishers
Union Gospel Press
Woolverton Printing Co.

CANDLES (Conventional)
Augsburg Publishing House
Church World Press, Inc.
Carroll Good, Inc.
Michigan Church Supply Co.
Muench-Kreuzer Candle Co.
Ray Supply Co.
Sudbury Brass Goods Co.
C. E. Ward Co.
Will & Baumer Candle Co.

CANDLES (Electric)
Ender-Monarch Lighting
Har-Tee, Inc.
Michigan Church Supply Co.
North American Electric Lamp Co.
C. E. Ward Co.

CANDLES (SELF-FEEDING)
Church World Press, Inc.
Kendra, Inc.

CARD & ENVELOPE HOLDERS
American Desk Mfg. Co.
Carriker Church Furniture Co.
Cipco Corp.
Endicott Church Furniture, Inc.
Garnett Church Furniture Co.
R. Geissler, Inc.
Josephinum Church Furniture Co.
The Marshall Co.
Michigan Church Supply Co.
Pro-Del Industries, Inc.
Raton Church Furniture Co.
Southern Desk Co.
Whittemore Associates, Inc.

CARDS (Greeting, Seasonal, Etc.)
Augsburg Publishing House
Custom Studios
Michigan Church Supply Co.
Scripture Press
Triumphant Art Publishers
Woolverton Printing Co.

CARILLONS
J. C. Deagan, Inc.
Maas-Rowe Carillons
George L. Payne Studios
Petit & Fritsen, Ltd.
Schulmerich Carillons, Inc.
Telematics, Inc.
van Bergen Bellfoundries
I. T. Verdin Co.

CARILLONS (Electronic)
J. C. Deagan, Inc.
Holmberg Organ Co.
Maas-Rowe Carillons
National Sound Service, Inc.
Petit & Fritsen, Ltd.
Rauland-Borg Corp.
Schulmerich Carillons
Telematics, Inc.
van Bergen Bellfoundries
I. T. Verdin Co.

CARPETING
Sidney Blumenthal & Co., Inc.
Downs Carpet Co., Inc.
Gilbert A. Force Co.
Archibald Holmes & Son
Lees Carpet Co.
Philadelphia Carpet Co.
Roth Brothers

CERTIFICATES
(Marriage, Baptismal, etc.)
Augsburg Publishing House
Bethany Press
Concordia Publishing House
Church World Press, Inc.
Hammond Publishing Co.
The Pilgrim Press
The Seabury Press
Standard Publishing Co.

CHAIRS
American Desk Mfg. Co.
American Seating Co.
Beckley-Cardy Co.
Bevco Precision Mfg. Co.
Brewer-Titchener Corp.
Brunswick-Balke-Collender Co.
Clarin Mfg. Co.
Cole Steel Equipment Co.
Edward Don & Co.
Durham Mfg. Corp.
Emack Mfg. Co., Inc.
Foldcraft, Inc.
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Franklin-Lee Co.
Garnett Church Furniture Co.
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Great Lakes Seating Co.
H & H Mfg. Co.
Hampden Specialty Products
Howe Folding Furniture, Inc.
Ideal Seating Co.
Krueger Metal Products
Norquist Products, Inc.
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Raton Church Furniture Co.
Ray Supply Co.
J. P. Redington & Co.
L. L. Sams & Sons
Shwayder Brothers, Inc.
Southern Desk Co.
Stakmore Co., Inc.
Thonet Industries, Inc.
Virco Mfg. Co.

CHALKBOARD & CORKBOARD
Acme Bulletin & Directory Board Co.
American Desk Mfg. Co.
Beckley-Cardy Co.
Carriker Church Furniture Co.
Claridge Products & Equipment Co.
A. C. Davenport & Son, Inc.
Foldcraft, Inc.
Gilbert A. Force Co.
Hammond Publishing Co.
Judson Press
Monroe Co.
Universal Bulletin Board Co.
Vogel-Peterson Co.

CHANCEL FURNISHINGS
American Desk Mfg. Co.
American Seating Co.
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Cathedral Craftsmen
Central Mfg. Co.
Emack Mfg. Co., Inc.
Endicott Church Furniture, Inc.
Garnett Church Furniutre Co.
R. Geissler, Inc.
McCrae & Co.
Marshall Co.
Michigan Church Supply Co.
Robert L. Patrick Associates
Raton Church Furniture Co.
J. P. Redington & Co.
L. L. Sams & Sons
Santa Fe Studios
Sauder Mfg. Co.
Southern Desk Co.
Valley City Mfg. Co.
C. E. Ward Co.
Winterich's

CHOIR MUSIC
(see list of publishers on page 56)
Augsburg Publishing House
Church Music Service Bureau, Inc.
Monroe Music Co.
Shawnee Press, Inc.
Westminster Press

CHOIR VESTMENTS
Augsburg Publishing House
Bentley & Simon, Inc.
Collegiate Cap & Gown Co.
Cotrell & Leonard, Inc.
J. Theodore Cuthbertson, Inc.
DeMoulin Brothers & Co.
Hartley Religious Vestments
Ireland Needlecraft
E. R. Moore Co.
Thomas A. Peterson Co.
Springer Fashion Uniforms
C. E. Ward Co.
Paul A. Willsie Co.

CHRISTMAS CARDS (Full Color)
Custom Studios

CHRISTMAS DISPLAYS
Kelco Supply Co.
Michigan Church Supply Co.

CHURCH FURNITURE & FURNISHINGS
American Desk Mfg. Co.
American Seating Co.
Bernard-Smithline Co.
Brunswick-Balke-Collender Co.
Carriker Church Furniture Co.
Cathedral Craftsmen
Central Mfg. Co.
Cole Steel Equipment Co.
Emack Mfg. Co., Inc.
Endicott Church Furniture, Inc.
Foldcraft, Inc.
Franklin-Lee Co.
R. Geissler, Inc.
Ideal Seating Co.
Josephinum Church Furniture Co.
International Seat Corp.
Laity Mfg. Co.
Leird Mfg. Co.
Manitowoc Church Furniutre Co.
Marshall Co.
McCrae & Co.
Michigan Church Supply Co.
National Church Furniture Co.
Ossit Church Furniture Co.
Robert L. Patrick Associates
Petit & Fritsen, Ltd.
Louis Rastetter & Sons Co.
Raton Church Furniture Co.
Ray Supply Co.
J. P. Redington & Co.
L. L. Sams & Sons
Sauder Mfg. Co.
Southern Desk Co.
Sudbury Brass Goods Co., Inc.
Tiffin Mfg. Co.
Turney Wood Products, Inc.
Valley City Mfg. Co., Ltd.
Winterich's

CHURCH RECORD SYSTEMS
Church Systems Co.
William H. Leach Associates

CHURCH SIGNS
Ashtabula Sign Co.
A. C. Davenport & Son, Inc.
R. Geissler Inc.
Michigan Church Supply Co.
Ray Supply Co.
U. S. Bronze Sign Co., Inc.
Universal Bulletin Board Co.
Wagner Sign Service, Inc.

COAT RACKS
American Seating Co.
Augsburg Publishing House
Bevco Precision Mfg. Co.
Millberg Co.
Ray Supply Co.
J. P. Redington & Co.
Vogel-Peterson Co.

COLLECTION PLATES
American Desk Mfg. Co.
Bethany Press
Carriker Church Furniutre Co.
Churchware, Inc.
Endicott Church Furniture, Inc.
R. Geissler, Inc.
William H. Leach Associates
Marshall Co.
Michigan Church Supply Co.
Pro-Del Industries, Inc.
Raton Church Furniutre Co.
J. P. Redington & Co.
Southern Desk Co.
Sudbury Brass Goods Co.
Thomas Communion Service Co.
Valley City Mfg. Co., Ltd.
C. E. Ward Co.
Westmister Press
Winterich's

COMMUNION GLASS WASHERS
Streed Electric Co.

COMMUNION SERVICE
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Broadman Press
Churchware, Inc.
R. Geissler, Inc.
Judson Press
William H. Leach Associates
Michigan Church Supply Co.
Pro-Del Industries, Inc.
Raton Church Furniture Co.
Sudbury Brass Goods Co.
Thomas Communion Service Co.
C. E. Ward Co.
Westminster Press
Winterich's

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E. R. Moore Co.
Thomas A. Peterson Co.

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American Desk Mfg. Co.
Bernard-Smithline Co.
Camden Artcraft Co.
Endicott Church Furniture, Inc.
R. Geissler, Inc.
McCrae & Co.
Marshall Co.
Ossit Church Furniture Co.
Raton Church Furniture Co.
J. P. Redington & Co.
L. L. Sams & Sons
Southern Desk Co.

West Leonard Upholstering Co.
Winterich's

DEVOTIONAL GUIDES
Upper Room

DIRECTORY BOARDS
Acme Bulletin & Directory Board Corp.
W. L. Clark Co.
A. C. Davenport & Son, Inc.
Endicott Church Furniture, Inc.
R. Geissler, Inc.
Michigan Church Supply Co.
Raton Church Furniture Co.
Ray Supply Co.
Universal Bulletin Board Co.
U. S. Bronze Sign Co.

DISHWASHERS (Automatic)
G. S. Blakeslee & Co.
Champion Dishwashing Machine Co.
Edward Don & Co.
Fearless Dishwasher Co.
Hobart Mfg. Co.
Hotpoint Co. (Commercial Products Div.)
Jackson Products Co.
Universal Dishwashing Machinery Co.
John Van Range Co.

DOORS (Folding type)
Bemis Bro. Bag Co.
Consolidated General Products, Inc.
Extendoor, Inc.
Holcomb & Hoke Mfg. Co., Inc.
Hough Mfg. Corp.
Leggett Co.
New Castle Products
Rolscreen Co.
Splendor, Inc.

DOSSAL HANGINGS
Camden Artcraft Co.
J. Theodore Cuthbertson, Inc.
Endicott Church Furniture, Inc.
R. Geissler, Inc.
Ireland Needlecraft
Kanel Brothers
Pilgrim Press
Raton Church Furniture Co.
Roth Brothers
C. E. Ward Co.
Winterich's

DRAPERY HARDWARE
Automatic Devices Co.

DUNKING STATIONS
Standard Industrial Products Co.

DUPLICATING MACHINES & SUPPLIES
Addressograph-Multigraph Corp.
Bohn Duplicator Corp.
Bond Equipment Co.
A. B. Dick Co.
Gestetner Duplicator Co.
Milo Harding Co.
Heyer Corp.
Master Addresser Co.
Speed-O-Print Corp.
Vari-Color Duplicator Co.

ELECTRONIC EQUIPMENT
Allied Radio Corp.
Amplifier Corp of America
DeJur-Amsco Corp.
DuKane Corp.
K.L.A. Laboratories
National Sound Service, Inc.
Rauland-Borg Corp.

ENVELOPES (Offering)
Augusburg Publishing House
Bethany Press
Church Account-O-Lope System
Church Envelope Co.
MacCalla & Co.
National Church Supply Co.
Woolverton Printing Co.

FENCING
Anchor Post Products, Inc.
Colorado Fuel & Iron Corp.
Page Fence Association

FINANCIAL RECORDS
Bethany Press
Broadman Press
Church Account-O-Lope System, Inc.
Church Systems Co.
Church World Press, Inc.
William H. Leach Associates
National Church Supply Co.
Remington Rand
Donald F. Rossin Co., Inc.
Woolverton Printing Co.

FIRE ALARM SYSTEMS
Falcon Alarm Co., Inc.
Minneapolis-Honeywell Regulator Co.

FIRE PROTECTION (SPRINKLERS)
Grinnell Co.

FLAGS (Church, National, Service)
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DeMoulin Brothers, Inc.
Dettra Flag Co.
R. Geissler, Inc.
Michigan Church Supply Co.
Regalia Mfg. Co.
C. E. Ward Co.

FLOOR MACHINES (Sanders, Vacuums, Polishers)
Advance Floor Machine Co.
American Cleaning Equiment Co.
American Floor Machine Co.
Breuer Electric Mfg. Co.
Clarke Floor Machine Co.
Finnell System, Inc.
Hild Floor Machine Co.
Hillyard Chemical Co.
Huntington Laboratories, Inc.
S. C. Johnson & Son, Inc.
Kent Co.
Multi-Clean Products, Inc.
National Super Service
Spencer Turbine Co.

FLOORING
American Biltrite Rubber Co.
Armstrong Cork Co.
Congoleum-Nairn, Inc.
B. F. Goodrich Co.
Goodyear Tire & Rubber Co.
A. C. Horn Co.
Maple Flooring Mfrs. Assn.
Robbins Flooring Co.

FOLDING LEGS FOR TABLES
American Desk Mfg. Co.
Foldcraft, Inc.
Howe Folding Furniture, Inc.

FOLDING MACHINES
A. B. Dick Co.
Donald F. Rossin Co., Inc.

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American City Bureau
Beaver Associates, Inc.
Broadway Plan Church Finance
Burrill, Inc.
Cumerford, Inc.
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Rieder Film Productions
The Scripture Press
Society for Visual Education

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Augsburg Publishing House
Bethany Press
Custom Studios
Seabury Press
Spalding Publishers
Standard Publishing Foundation
Woolverton Printing Co.

SCRIPTURE LESSONS FOR THE CHURCH YEAR

(continued from page 86)

2. Luke 7:11-17—The Widow's Son Restored to Life
3. Matthew 11:25-30—Come to Me
4. Hebrews 12:18-24 (or 14-24)—The Heavenly Jerusalem

October 4, 1959—Nineteenth Sunday after Trinity

1. Ephesians 4:1-6—One Lord, One Faith
2. Luke 14:1-11—Jesus Teaches Humility
3. Matthew 12:1-8—The Lord of the Sabbath
4. Luke 13:10-17—Jesus Heals on the Sabbath

October 11, 1959—Twentieth Sunday after Trinity

1. I Corinthians 1:4-9 (or 4-8)—Enriched by Christ in Everything
2. Matthew 22:34-46—Love, the Great Commandment
3. Matthew 6:5-15—The Lord's Prayer
4. I John 2:24-29—He Who Is Born of God

October 18, 1959—Twenty-first Sunday after Trinity

1. Ephesians 4:22-28 (or 17-28 or 17-32)—Put On the New Man
2. Matthew 9:1-8—Jesus Forgives the Paralytic
3. Psalm 37:25-40—Inheritance of the Righteous
4. Hosea 14:1-9—The Ways of the Lord Are Right

October 25, 1959—Twenty-second Sunday after Trinity

1. Ephesians 5:15-21—Walk Not as Fools, but as Wise
2. Matthew 22:1-14—Many Are Called
3. John 15:1-8—I Am the True Vine
4. Romans 14:1-9—None of Us Lives to Himself

November 1, 1959—Twenty-third Sunday after Trinity

1. Ephesians 6:10-17 (or 10-18)—The Armor of God
2. John 4:46b-54—Jesus Heals an Official's Son
3. Ephesians 6:1-9—Obedience and Christian Nurture
4. Matthew 18:15-20—Gain Your Brother

November 8, 1959—Twenty-fourth Sunday after Trinity

1. Philippians 1:3-11—That Your Love May Abound
2. Matthew 18:23-35 (or 21-35)—The Unmerciful Servant
3. Proverbs 24:13-20 (or 13-22)—The Security of the Just Man
4. Hosea 6—Mercy, Not Sacrifice

November 15, 1959—Twenty-fifth Sunday after Trinity

1. Philippians 3:17-21—Our Commonwealth Is in Heaven
2. Matthew 22:15-22—The Tribute Money
3. Luke 20:27-40—God of the Iiving
4. Psalm 27—The Lord Is My Light

November 22, 1959—Twenty-sixth Sunday after Trinity

1. Colossians 1:9-14 (or 3-12)—Strengthened with All Power
2. Matthew 9:18-26—The Daughter of Jairus
3. John 6:37-40—The Will of Him Who Sent Me
4. II Timothy 3:1-13—The Value of the Holy Scriptures

November 22, 1959—Sunday before Advent (Last Sunday in the Church Year)

1. I Thessalonians 5:1-11—God Has Appointed Us to Salvation
2. Matthew 25:1-13—The Wise and Foolish Virgins
3. John 17:1-26—Jesus Prays
4. Luke 12:35-46 (or 35-43)—Be Therefore Ready

ADVENT SEASON

November 29, 1959—First Sunday in Advent (Fourth Sunday before Christmas)

1. Romans 13:8-14—Love Contains the Whole Law
2. John 1:29-34—This Is the Son of God
3. Jeremiah 31:31-34—A New Covenant
4. Luke 1:68-79—You Will Prepare His Ways

December 6, 1959—Second Sunday in Advent (Third Sunday before Christmas)

1. Romans 15:4-13—The Scriptures Written for Our Learning
2. Luke 21:25-36 (or 25-33)—The Lord's Second Coming
3. Isaiah 40:25-31 (or 26 or 27-31)—They Shall Walk and Not Faint
4. Luke 1:26-38—The Annunciation to Mary

December 13, 1959—Third Sunday in Advent (Second Sunday before Christmas)

1. I Corinthians 4:1-5—Ministers of Christ, Stewards
2. Matthew 11:2-10—He Who Is to Come
3. Matthew 11:11-19—Jesus Pays Tribute to John
4. Isaiah 40:1-10 (or 1-8 or 1-9)—Comfort My People

December 20, 1959—Fourth Sunday in Advent (Sunday before Christmas)

1. Philippians 4:4-7—Rejoice in the Lord
2. John 1:19-28—The Testimony of John
3. John 1:15-18—Grace and Truth Through Jesus Christ
4. John 1:29-34—Behold, the Lamb of God

(Next Installment in October Issue)

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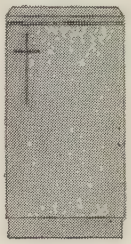

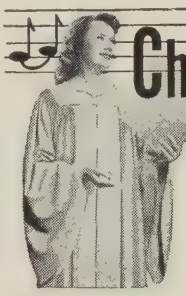
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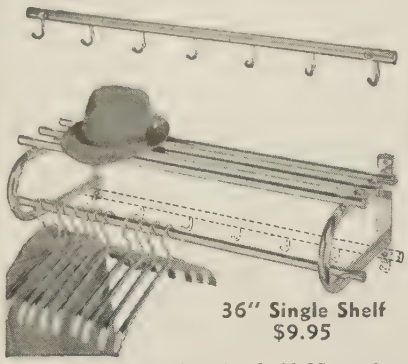

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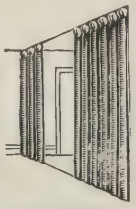

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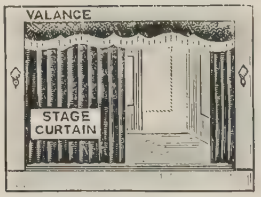

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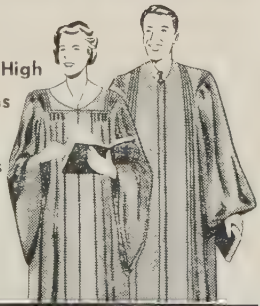

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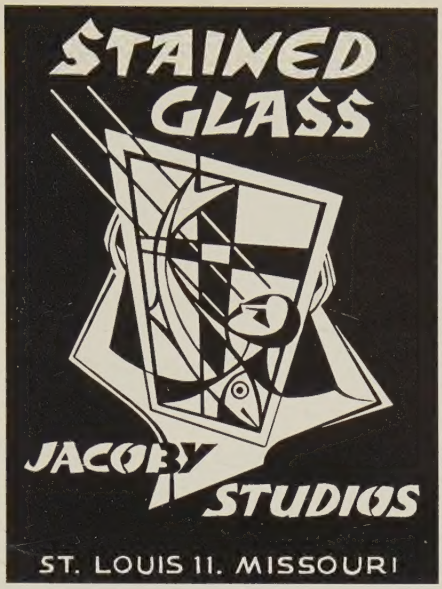

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Muhlenberg Press
2900 Queen's Lane, Philadelphia 29, Pa.
Multi-Clean Products, Inc.
2277 Ford Parkway, St. Paul 1, Minnesota

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NL Corporation 63
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National Bible Press
239 So. American St., Philadelphia 5, Pa.
National Bird Control Laboratories
5315 Touhy Ave., Skokie, Illinois
National Church Goods Supply Co. 51
821-23 Arch St., Philadelphia 7, Pennsylvania
National Church Supply Co. 98
Fifth & Carolina Ave., Chester, West Virginia
National Fund-Raising Services 21
Ridglea Bank Bldg., Fort Worth, Texas
National Religious Art Program
41-20 150th St., Flushing 55, New York
National Religious Press 37
517-525 Ottawa Ave., Grand Rapids, Michigan
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Odenton, Maryland
National Sound Service, Inc.
1320 Bates, Cincinnati 25, Ohio
National Super Service
1946 N. 13th St., Soledo, Ohio
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State Road & Rhawn, Philadelphia 36, Pa.
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New Castle, Indiana
Niessen Company
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Nixalite Co. of America
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Norquist Products, Inc.
Jamestown, New York
North American Electric Lamp Co.
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Oestreicher's
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Old American Insurance Co.
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Oneida Products Div., Henney Motor Co., Inc.
Canastota, New York
Organ Imports
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ORRadio Industries, Inc.
Opelika, Alabama
Ossit Church Furinture Co., Inc. 76
Janesville, Wisconsin
Overly Mfg. Co.
Greensburg, Pennsylvania

P

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Paragon Electric Co.
1600 12th St., Two Rivers, Wisconsin
Patrick, Robert L., Associates
1220 Liberty Ave., Beloit, Wisconsin
Payne, George L., Studios 57
15 Prince St., Paterson, New Jersey
Payne-Spiers Studios
50 E. 13th St., Paterson 4, New Jersey
Pels Organ Co.
Box 195, Grand Rapids 1, Michigan
Peterson Cap & Gown Co.
501 East 33rd St., Kansas City, Missouri
Petit & Fritsen, Ltd. 47
605 Waukegan Rd., Deerfield, Illinois
Philadelphia Carpet Co. 34
Allegheny Ave. & C St., Philadelphia 34, Pa.
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Pickel, Conrad, Studios 4
21415 West Greenfield Ave., Waukesha, Wis.
Pierce, Hedrick & Sherwood, Inc. 57
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Preston Hopkinson Co.
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Cumberland, Indiana
Pulpit Book Club 70
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Pulpit Digest 82
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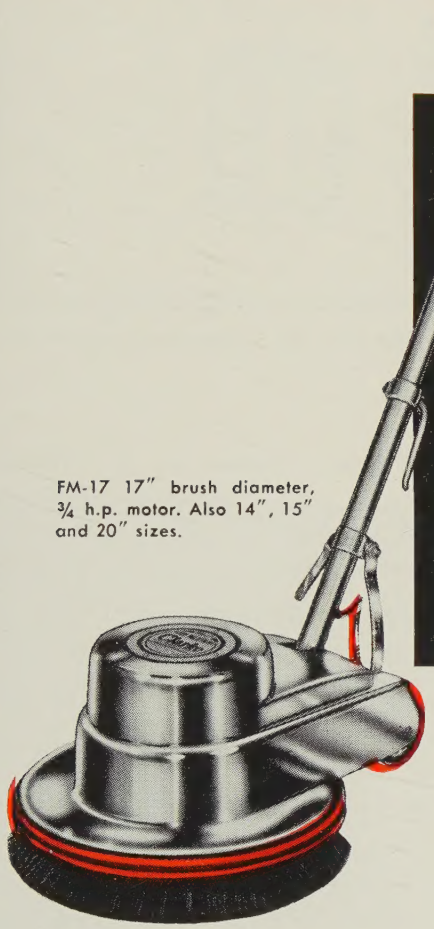

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